

Zion's Herald.

VOLUME LXIX.

BOSTON, WEDNESDAY, JUNE 10, 1891.

NUMBER 23.

Zion's Herald.

PUBLISHED WEEKLY BY THE
Boston Wesleyan Association,
36 Bromfield Street, Boston.

CHARLES PARKHURST, Editor.
ALONZO S. WEED, Publisher.

All stationers and printers in the Methodist Episcopal
Church are authorized agents for their locality.
Price, including postage, \$2.50 per year.

Specimen Copies Free.

HIGH AND DRY.

From hour to hour the tide drops down,
With lessening force the current flows,
The shelving banks are bare and brown,
And narrower yet the river grows,
And where its broadest flood was spread,
Shines slender as a silver thread.

Left high upon the shingly shore,
The vessel lies with slanting keel,
Till all around her hull once more
The slow returning waters steal,
And lift and bear her, fast and far,
To where the fuller currents are.

So we, whom fortune's ebbs and flows
Have left upon a barren beach,
Whose joys are laid in nameless graves,
Whose hopes are passed beyond our reach,
May patient wait; subduing pain,
The tide that ebbs must flow again.

And as it deepens—lo! the bark
Of life, with all its good and ill,
Shall rise upon the waters dark;
Its prow shall lift, its sails shall fill,
And, borne by currents strong and free,
Glide onward to the shoresless sea.

—Selected.

The Outlook.

It will be remembered that in the election for governor in Connecticut last November, the 3,413 ballots cast for the Prohibitionist candidate contained the word "for" before the title of each office on the State ticket, whereas the election law requires that the ballot shall contain only the name of the office and that of the person voted for to fill it. In certain towns the election officers threw out 103 of these Prohibitionist ballots; the rest were counted. When the returns were made, the Democrats claimed that their candidate, Judge Morris, was elected by a clear majority of 26. The Republicans disputed this claim, contending that had the rejected ballots been counted like the rest, there would have been no election by the people, and the Legislature would have had to choose a governor. On this ground Gov. Bulkeley refused to surrender his office, and has since that time exercised its functions, the Democratic State Senate declining to unite with the House for the purpose of choosing his successor. A recent decision of the Supreme Court of Connecticut in a contested local election case occurring in Branford, recognizes the legality of the "for" ballots when used by an entire party. This decision will have the effect to vindicate Gov. Bulkeley's course, and will devolve upon the Legislature the duty of electing the new governor.

The "baccarat" scandal has been the sensation of the week—revived by the revelations of the trial in which Sir William Gordon-Cumming sought to vindicate his wounded "honor." That unhappy baronet was a friend of the Prince of Wales, and, with his royal highness, was a guest at Tranby Croft last September, where, in a game of baccarat, he was detected in cheating and compelled to sign an incriminating agreement no longer to play cards. Every effort was made to keep the scandal secret; but it having got wind, the baronet felt called upon to bring suit with a view to explaining his written promise and recalling it, and of sustaining his social and military position. The world cares but little about the baronet, but it does concern itself—the religious world particularly—with the discreditable connection of the Prince of Wales with the affair. The baronet was his friend; the counters used were the Prince's own; he is accustomed to carry them with him to country houses, and generally is banker at games where the stakes run as high as \$500, or possibly higher. In other words, the Prince of Wales, who may at any moment be called to the throne of Great Britain, fosters by his example and practice one of the most fascinating and demoralizing vices of the present day. There is probably nothing new in this revelation. The Prince's gambling habits and debts are no secret to the English people. But when he is compelled to testify in court that his intimate friend is a blackleg, as in the recent case, his degradation becomes painful. The religious proprieties and convictions of the people are shocked by it. Radical opposition to his succession is strengthened by it. The offended social conscience rightly urges that "the time past should suffice;" and that the Prince should rectify his ways, and "hereafter live a godly, righteous and sober life."

The volume of immigration this year promises to far exceed that of any previous corresponding period. From January 1 to May 31, 269,636 aliens landed at our four principal Atlantic ports alone—Baltimore, Boston, New York and Philadelphia—and much of the increase comes from those countries which furnish the least desirable material for citizenship. The government is taking steps to enforce the law against prohibited classes, and has asked the co-operation of the great steamship companies to sift their passengers and refuse to receive for transportation insane, idiotic or diseased persons, paupers, polygamists, convicts, and persons coming under contract to labor; and the principal companies have expressed willingness to comply with this request and to examine proposed immigrants prior to embarkation. The government will also cancel its contracts with State boards of immigration, and take the supervision into its own hands—an important step, when it is learned that at Baltimore, for ex-

ample, a single inspector—and he a German consul and the salaried agent of a German steamship company—has been the only member of the Maryland board who entered that port during the first five months of the current year—one of the other members having died, and the third being engaged in private business. With federal inspection here, and a rigid scrutiny on the other side, most of the "undesirables" can be kept out. But even if this be accomplished, there is still the problem of what to do with the vast hordes of "desirables," who come here and form communities by themselves, retaining their language and demanding that their schools shall be conducted in a foreign tongue. The question is a serious and urgent one—What shall be done with these non-assimilative classes? It is a question which our National Legislature should promptly attempt to solve.

Canada has lost her foremost public man in the death of Sir John A. Macdonald, who has been the most prominent of her leaders in molding her government and policy for over two-score years. It was in 1844 that he entered the Parliament of Upper Canada. Since that time, with but brief interruptions, he has been constantly before the people in various offices—receiver general, commissioner of crown lands, attorney general, minister of the interior, prime minister. He held the latter office for six years after the consolidation of the British North American provinces in 1867, with the effecting of which he had much to do. Again, in 1878, when the Mackenzie government was defeated, Sir John Macdonald came into power as the head of the new Conservative administration, and during the last thirteen years he has maintained his position against every attempt to dislodge him. The Canadian Pacific Railway, like the Dominion itself, is largely of his creation, together with the lines of steamers which ply east and west and make that road the swiftest connection between London and Hong Kong. He leaves his winning personal qualities and great sagacity. "Without him," says one of our exchanges, "the fictitious strength of the Tories will soon be dissipated, and a fresh appeal to the people would seem to be imminent. That such an appeal will be productive of gain to the Liberals, is a foregone conclusion, and however sincerely the great Conservative leader's host of friends will mourn his demise, they cannot deny it will tend to clear the political atmosphere."

Briefer Comment.

THE bisection of Greece by a canal connecting the gulfs of Athens and Corinth is nearly accomplished. The cutting is a straight and level one, 96 wide and 36 deep. It has no locks. A railroad bridge spans it at the Corinth end, but at such a height—164 feet—as to afford no hindrance to vessels passing through. It is estimated that at least 1,200 of these, averaging 1,500 tons each, will annually use this new and shorter passage.

THE government is prepared to redeem the \$51,000,000 of 4-1/2 per cent. bonds which mature Sept. 1, but is willing to extend the same at 11-1/2 per cent. Nearly one half of these are held by the national banks. Secretary Foster had a conference with leading New York financiers last week, to learn on what terms a portion of these bonds could be extended. The bankers decided that the proposed 11-1/2 per cent. conversion would not sustain the bonds at par, and advised, therefore, that the government offer holders who may wish to retain these bonds the privilege of doing so at a 2 per cent. rate of interest. They were of the opinion that such an arrangement would benefit the country at large; whereas a lower rate would tend to contract the currency at a time when an increase of the circulating medium would be needed "for the movement of the abundant coming crops of every variety." The Secretary will consider this advice.

WHEN the committee of "eight ministers and seven ruling elders," appointed by the Presbyterian General Assembly to confer with the directors of Union Theological Seminary "in regard to the relations of said seminary to the General Assembly," shall present themselves before the board of directors for that purpose, they will ascertain officially what they already know—that the Union Seminary regards the veto of Prof. Briggs' appointment as a usurpation of powers never given or intended to be given to the General Assembly, and that Dr. Briggs will be retained in his professorship. Princeton and Union will stand farther apart than ever; and the action taken in Detroit at the last Assembly must either be recalled or modified next year in the Oregon meeting, or Union will insist on ecclesiastical as well as theological independence.

THE peaceful surrender of the "Itata" to the naval forces of the United States at Iquique last week has relieved our government from complications that might have proved serious. The 5,000 rifles and 2,000,000 rounds of ammunition on board will be held by Admiral McCann, and the vessel itself, as soon as necessary repairs are made, will be conveyed back to San Diego, and be submitted to the jurisdiction of the United States Court. If it be proved that she received the contraband arms and ammunition on board on the high seas, the case against her will certainly be minimized—perhaps nothing more than contempt of court will be charged, and she may escape with a fine instead of forfeiture. Evidently the Chilean insurgent leaders expect recognition of belligerent rights, at least, as a reward for yielding up the ship; and as a sort of quasi-recognition has been accorded to them in the progress of negotiations, the formal recognition may follow.

ON the 26th day of last February 1,000,000 enumerators took the census of India. The results have been tabulated, with the surprising outcome that the total population is 288,000,000—an increase of 26,000,000 since 1881. Of this astounding aggregate British India proper contains 229,500,000 people, and exercises "a quasi and semi-feudal authority" over the remaining 58,500,000 souls. Unless it be in China, there is no region on the globe so densely populated. In this country we have less than 18 persons to the square mile; in Bengal "every square mile, cultivated or not, supports an average of 474 persons, this including swamps and unutilized soil." With such a revelation as this census gives, our missionary societies should be stimulated to most heroic endeavors. These millions should not "perish for lack of knowledge."

Our Editors.



REV. JAMES H. POTTS, D.D.,
Editor Michigan Christian Advocate.

HOLINESS—WHAT IT IS NOT, AND WHAT IT IS.

NO attentive reader of the Holy Scriptures can fail to observe that they contain some exceeding great and precious promises, as well as some high and authoritative commands in respect to the character and extent of the Christian life—the possibilities of divine grace in the human heart. "Be ye holy, for I am holy." "Be ye therefore perfect." "Having these promises . . . let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." These are sublime words. They contemplate sublime results. They are worthy of God. They are intended to be beneficial to man. They are plain. They need no construction. God enjoins holiness upon His people. Christians of every name in effect concede this. All evangelical denominations require their members to make a solemn covenant with God and with the church to abstain from all ungodliness and worldly lusts, and to live soberly and righteously in this present world. Differ as men may as to the degree of holiness possible in this life, they do not differ as to the fact that it is divinely taught, or as to the truth that it should be humanly sought.

We are to specify, first,
What Christian Holiness is Not.

1. It is not infallibility. It is enough for the Pope of Rome to claim infallibility. The rest of mankind need not make themselves so ridiculous. So long as we remain in these mortal bodies we shall be liable to mistake. A mistake in opinion may occasion a mistake in practice. Every such mistake is a proof of fallibility, and of man's constant need of the merits of Christ.

2. It is not absolute holiness. Neither man nor angels can attain to a state of independent, finished and absolute perfection. It belongs to God only.

3. It is not a hereditary possession. It cannot be claimed on the ground of belonging to a favored class. The Jews claimed holiness in virtue merely of being Jews; the Brahmins in virtue of a pretended pre-eminently holy descent; the Papists in virtue of superior ecclesiastical relations. But any assumption of holiness independently of individual personal character is a delusion and a lie.

4. It is not an outward ornament of the Christian life, to be put on or off as convenience may require. To be sure, holiness relates to the exterior habits, but not merely so. It is an inward principle, a law of the inner life. Hence we pray:—

"Implant it deep within;
When it may ne'er remove;
The law of liberty from sin,
Thy perfect law of love."

5. It is not a man-made theory or modern contrivance, invented by agitators to keep up a religious sensation and to call attention to themselves. No man holds a patent on the process of becoming holy; neither can any man outline the invariable method by which every Christian shall attain holiness. There are certain great underlying principles involved in the way to personal holiness, but beyond these no criteria for exclusive and harsh judgment. Forgetting this truth, certain advocates of holiness have too often injured the cause and hurt themselves by censoriousness, touchiness, testiness, and flying from or condemning those who do not receive their particular sayings. Strange doctrines and schisms have also resulted from this same fault.

It is not the end or consummation of the Christian life. It is rather a means to an end. It is the best condition for growth and for usefulness. The great end of the Christian life is not holiness, but fruit-bearing. "Herein is My Father glorified, that ye bear much fruit." Too many forget that a pure heart and rich experience in grace are simply and solely the prime conditions for accomplishing the great end of their being—bearing "fruit unto holiness, and the end everlasting life." It is good to seek a perfect rest of soul, but there is no soul-rest which is exempt from fruit-bearing. It is good to enter the Canaan of perfect love, but there is no true spiritual Canaan which is not, like the old Canaan, to abound with luscious fruits to the glory of God. Christ curbed the fig-tree which contained only leaves. Leaves are all right in their place, but they do not satisfy the Creator when fruit is expected. Every Christian, like a true branch, is to abide in Christ, the true Vine, and bear much fruit.

We are now prepared to specify
What Scriptural Holiness Is.
Webster defines the term as, "The state of being holy; freedom from sin; sanctified affections; the state of anything hallowed or

set apart for God or His service." The last clause of this scientific definition is much to the point, and so is his definition of the word "sanctify": "In a general sense, to cleanse, purify, make holy; to separate, set apart, or appoint to a holy use; to make holy; to make the means of holiness; to make free from guilt; to secure from violation." In its last analysis, true holiness consists in a conformity to the nature and will of God. The unrenewed man is conformed to this world, but the renewed man is transformed that he may prove what is that good, and acceptable, and perfect will of God. Holiness represents the highest state of grace to which it is possible for a human being by the aid of the Holy Spirit to attain on earth. This highest state may be relatively higher in one individual than in another, and relatively higher at one period in the same life than at another, but in a general way it is a spiritual plane beyond and above that to which the average Christian attains when he is simply seeking the pardon of his sins and acceptance with God. There are different degrees of holiness, but holiness in every degree is genuine holiness. All gold is gold, whatever its degree of refinement. So, all holiness is holiness whatever its height of purity.

1. Holiness is an experience. The terms used in Scripture to indicate its attainment also prove its experimental character. Such is the word "create" in Paul's letter to the Ephesian Christians: "Put on the new man, which after God is created in righteousness and true holiness." To create is to bring into being that which did not exist before. Such, also, is the word "partake" in Heb. 12: 10: "That we might be partakers of His holiness." To partake is to be admitted to a share. Such, also, is the word "establish" in 1 Thess. 3: 13: "To the end we may establish your hearts unblameable in holiness before God." To establish is to make stable or firm, indicating that holiness is a religious state quite as clearly as that of justification, into which the advancing Christian should be settled or confirmed. Thus Peter: "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that we have suffered awhile, make you perfect, stablish, strengthen, settle you."

2. In the experience of holiness there is reality. Those who enjoy the blessing are just as sure of having entered into this experience as they are sure of having been converted. The same course of reasoning which would invalidate the one would invalidate the other. But there is no course of reasoning which can invalidate either. In every genuine religious experience there is a substratum which is as solid and real and indisputable as any other fact of human consciousness. No amount of argument can undermine it or overthrow it. The holy heart is conscious of an earnestness of love to God and man not felt before. Love is an element of reality which cannot be gaisnald. So with the consciousness of full communion with God and of walking as Christ also walked. These phases of inward consciousness are not to be counted as delusions. They are as real as any phase of human experience can be. The Psalmist says, "I shall be satisfied when I awake in Thy likeness." Every Christian is satisfied when he fully conformed to the will of God, and he knows when he is satisfied.

3. Holiness is the love of God abounding in the heart. Perfect love is a Scriptural phrase and it represents the fulfillment of the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neighbor as thyself." This was the idea of holiness upon which Mr. Wesley loved to dwell. He declared that he had "no particular fondness" for the term Christian perfection, and it seldom occurred either in his preaching or writings. By it he said he meant simply "the humble, gentle, patient love of God and our neighbor, ruling our tempers, words and actions." He also said that he never used the phrase "sinless perfection" lest he should seem to contradict himself. He believed that even babes in Christ, "while they keep themselves do not commit sin"—that is, sin properly so-called (a voluntary transgression of a known law); but he also believed that there is no such perfection in this life as excludes involuntary transgressions of the law. These he approached to be naturally consequent on the ignorance and mistakes inseparable from mortality. It was his strong contention that the standard of holiness should be set neither too high nor too low; that we should keep to the Bible and be governed by its teachings. Said he:—

"Perfection is nothing higher and nothing lower than this—the pure love of God and man; the loving God with all our heart and soul, and our neighbor as ourselves. It is love governing the heart and life, running through all our tempers, words and deeds."

To clear this point a little farther, he said:—
"I know many that love God with all their heart. He is their one desire, their one delight, and they are continually happy in Him. They love their neighbors as themselves. They feel as sincere, fervent, constant a desire for the happiness of every man, good or bad, friend or enemy, as for their own. They rejoice evermore, pray without ceasing, and in everything give thanks. Their souls are continually streaming up to God in holy joy, prayer and praise. This is a point of fact, and this is plain, sound, Scriptural experience."

"But even these souls dwell in a shattered body, and are so pressed down thereby that they cannot always exert themselves as they would, by thinking, speaking, and acting precisely right. For want of better bodily organs they must at times think, speak, or act wrong; not indeed through a defect of love, but through a defect of knowledge. And while this is the case, notwithstanding that defect and its consequences, they fulfill the law of love."

"Yet as, even in this case, there is not a full conformity to the perfect law, so the most perfect do, on this very account, need the blood of atonement, and may properly for themselves, as well as for their brethren, say, 'Forgive us our trespasses.'"

4. The grand motive to holiness is a desire to be like Christ. Our Saviour was holy, harmless, undefiled, made separate from sinners, and lived a life of complete consecration to God. In Him was no sin. The moral image of God shone constantly upon His soul. He was tempted, but temptations moved Him not. He was threatened, persecuted, killed; but living and dying He was declared an innocent, faultless character. The sincere Christian desires to be like Him, to have His mind, to manifest His spirit, to be transformed into His image, to depend as He did upon the Father, and to keep Himself unspotted from the world. He is under a deep sense of obligation to His Lord. He admires the infinite loveliness of His character, and feels that to resemble Him would be a realization of Paradise restored. He is continually saying, "Whom have I in heaven but Thee, and there is none on earth whom I desire besides Thee."

Desire to be Like Christ

leads to the use of means. There are more means of grace than sermons, communions and prayer-meetings. The aspiring soul seeks godly counsel, studies the Word, prays in secret, implores the help of the Spirit, groans after full salvation. He is not content to wait for holiness in careless indifference and indolent inactivity. He is vigorous in pressing his suit. He is conscientious in his obedience. He is earnest in his watchfulness and painfulness. He is constant in denying himself and in taking up his cross. He is close and tender in attending on all the ordinances of God. And the very manner of his life and the agonizing earnestness of his soul quicken his faith. He is encouraged as he proceeds. He presents his body a living sacrifice, holy, acceptable unto God. "They that are Christ's have crucified the flesh with its affections and lusts." In accepting Christ they renounce the world, the flesh and the devil. In the life and power of the Spirit they mortify their members which are upon the earth. By the reckoning of faith they realize with Paul: "I live, yet not I, but Christ liveth in me;" "I am crucified unto the world, and the world unto me."

In such a state the believer is prepared to appropriate the truth as it is in Christ, to nourish and strengthen his spiritual life. His conception of religious privileges becomes clearer, his desire for full salvation grows stronger, and his determination to know the length and breadth and depth and height of the love of God becomes the dominating principle of his life. His motto is: All for Christ. To the very core of his being he is conscious of a resolute consecration of thought and plan, experience and purpose, intellect and possessions, influence and prospective positions, to the kingdom and service of Christ. Mr. Wesley says that "the essential part of holiness is giving the heart wholly to God." This our seeker does, and in the very gift he is enriched and strengthened. His spiritual energy is aroused. His intellectual power is specifically directed. He sees Christ as the chief among ten thousand and the One altogether lovely. He beholds Him as the One able to save. His faith takes hold upon the promises. He believes unto righteousness. The evidence of a clean heart steals over him. The Sun of Righteousness bursts upon him and he moves and melts in a heavenly day. Peace comes like a river, deep and strong. The world is beautiful. The goodness and glory of God seem impressed upon every object. The soul is filled with love. Friends are more precious than ever, and even enemies are loved. His soul has found its shrine. The Bible is the one Book in the world. Religion is the only blessedness. To do good is the sole ambition. Every day is a Sabbath. The whole life is a consecration and a blessing. Religion is carried into business, into society, into conversation, into every-day duties, into home affairs, dress, and in fact everything. The cry is, "O Lord, show me Thy path! What wilt Thou have me to do?" Death loses its sting; for the sting of death is sin, and sin is gone. Pride is gone. Unbelief is gone. The future is glorious with promise. Often he is in a strait betwixt two, having a desire to depart and be with Christ. Communion with God is close and fervent. At times the soul almost meets Him face to face, and talks to Him as with a friend. It sees such loveliness in His character, such goodness in His dealings, such wonders in His bounty, that it is completely absorbed. The conversation is in heaven, and the life is hid with Christ in God. Contentment follows contentment with all the allotments and dispensations of Divine Providence, whether in themselves prosperous or adverse, joyous or afflictive. Temper is controlled. Appetites, propensities and passions are in subjection. A sacred respect is felt and paid to all the known laws of God, moral and physical. Wrong habits are corrected. A victory over sin is realized. Refining fire goes through the heart. The soul is illuminated. Divine life is scattered through every part. The whole is sanctified. The happy believer has the full witness that the blood of Jesus cleanses from all sin. "Tis enough. Emptied of sin and self, and filled with God, holiness realized and heaven begun."

Such is Christian holiness—the blessed privilege of all Christians, and the constant experience of but few.

COMPARISON OF AMERICAN SECTS.

TO understand religion in America, one must make a comparative study of the various sects into which the religious public is divided. No one of them is established by law, as in most European countries, with exclusive or superior privileges. In the eye of the law all are equal and stand upon a common platform. The advantage one may have over another is due to character, service, adaptation, or foresight rather than to any

legal favoritism. To secure a full exhibit of these sects as to merit and service, a wide comparison, touching many details, would be necessary. In this article we can only consider a point or two. Priority and numbers may be briefly tabulated as follows:—

Age.	Year.	Numbers.
1	Episcopalians.....	1807 1 Methodists..... 4,380,340
2	Congregationalists.....	1809 2 Roman Catholics..... 4,676,392
3	Dutch Reformed.....	1828 3 Baptists..... 4,292,291
4	Roman Catholics.....	1834 4 Presbyterians..... 2,225,012
5	Baptists.....	1839 5 Lutherans..... 1,988,048
6	Lutherans.....	1869 6 Congregationalists..... 491,385
7	Friends.....	1872 7 Episcopalians..... 486,176
8	Presbyterians.....	1884 8 Dutch Reformed..... 272,856
9	Mennonites.....	1708 9 Friends..... 105,500
10	Moravians.....	1734 10 Mennonites..... 102,671
11	Methodists.....	1773 11 Moravians..... 11,358

* Communicants estimated.

In this table a few things are notable, and may be referred to in order:—

1. These eleven sects are offshoots from older churches in Europe. Most of them were planted with the colonies; the Moravians and the Methodists came later.

2. The American plantings added to the vigor of the growth, so that in some instances the offshoot exceeds in numbers and strength the original stock.

3. The earlier plantings have made less rapid growth than the later. The Episcopalians were early here, first in time and numbers; but they have fallen to the seventh place in numbers. The Catholic force is an immigration rather than a growth; indeed, it may be doubted if they have to-day as many as have come into the country. The Lutherans and Presbyterians also owe much to immigration. The Methodists, who owe least to importations, have advanced most rapidly. Standing as the youngest, at the foot of the first column, they have shot to the head of the second, thus answering to the words of the Saviour: "The last shall be first." The only other denomination which has at all kept pace with them is the Baptists.

The reasons for the preeminence of the Methodists may be found in the following considerations: They have been intense. They have been active. The great end of preaching—the salvation of men—has been kept steadily in view. The theology of the pulpit has been popular and according to common sense. The Methodists above most of the sects have been American in sympathy, manners and methods. Some of the older faiths, like the Presbyterian and Episcopal, have clung to Old World statements of doctrine and modes of worship not in harmony with republican tastes; but the Methodists, at a very early day, cut loose from the English moorings. Trained under an Episcopal leader, they rejected the use of the prayer-book and conformed their worship to the temper and needs of America. In an important sense the Methodist is the people's church. It has addressed its message, not to a class, as the rich or learned, but to the mass of the inhabitants, and has gathered in from a wide range very large numbers. The movement of the youngest sect to the head of the column is an achievement in ecclesiastical progress not easily matched, and certainly indicates the possession of elements of efficiency in service and adaptations in the organization to the needs and tastes of the American people, of no little value. The success is due to no favoritism. It has been gained in the face of many disadvantages. The earlier hold of the other sects has been greatly in their favor. The traditions, social position, wealth and means of education told against any new aspirant for place. The marvel is that, in the face of so many obstacles, the Methodists have scored such a success—a success which indicates, with continued faithfulness and diligence, a still greater future.

The Religious World.

—The new Cookman M. E. Church, Philadelphia, was dedicated recently by Bishop Foss.

—Two natives of Bohemia were lately ordained Presbyterian ministers in New York city.

—Dr. A. T. Pierson will supply for the present the vacant pulpit of the Westminster Church, Minneapolis.

—Mr. William Woodward, of Baltimore, now 90 years old, has been a Sunday-school teacher for seventy-two years.

—The Finnish Lutherans in the Northwest have organized a Bible Society, with headquarters at West Superior, Wis. They are now engaged in publishing the Bible in Finnish.

—Mr. Thomas Beaver, who presented the Beaver Memorial Church to the Methodists of Lewistown, Pa., is dead. He was the son of a Methodist preacher and a member of the Presbyterian Church.

—A gift of \$80,000 worth of property in Washington, D. C., has been made by Miss Mary Elizabeth Mann as the beginning of an endowment for a Protestant Episcopal cathedral to be erected in that city.

—The Lutheran Reformation hymn, "A Mighty Fortress is our God," has been condemned as "revolutionary" by the Russian government, and its singing in the churches of the Baltic Provinces forbidden.

—Rev. W. G. Lawes, of the London Missionary Society, has arrived in London from New Guinea with the manuscript of the New Testament translated into the native tongue, which he will carry through the press.

—Rev. Dr. E. F. Terhune has resigned the pastorate of the Bedford Avenue Dutch Reformed Church of Brooklyn. Through his efforts a debt of over \$50,000 on the church has been paid off during the last two years.

—Rev. Jacob Mills, probably the oldest negro preacher in the United States, died at Charleston, S. C., May 25. He was 91 years of age, and was an ex-slave in slavery times. He was the first of his race to have been connected with Centenary Church.

—The Christian missions in Nanking, China, have been attacked by a mob of natives. The Presbyterian missionaries escaped without great personal harm, but the Girls' School of the Methodist Mission was set on fire and pillaged.

—Two remarkable gifts have recently been made for cathedral purposes—one the gift of a half-million of dollars from Judge Henry Hilton, who inherited the property of A. T. Stewart, for the cathedral of Long Island City; the other a gift of twelve tapestries, which cost \$75,000 and are of priceless value, from Mrs. F. Coles, of New York, for the cathedral of St. John the Divine.

Miscellaneous.

AROUND THE LIBRARY TABLE.

An additional volume of "Speeches, Lectures and Letters," by Wendell Phillips, is placed upon our table by the well-known publishing house of Lee & Shepard. It is eagerly seized and perused with grateful avidity. The first volume, published twenty-eight years ago, is the favorite and best read volume in our library. It was refreshing in student life to follow one man possessed with prophetic vision, an intense and unselfish American, who saw just what was right for the nation, the church, and the individual, and who spoke his convictions without fear, favor, or hope of reward. As a brilliant scholar, rhetorician and orator, there is no American with whom to compare him. He was a reformer, a philanthropist, a Christian. Special emphasis is given to the latter characterization, meaning that the Christian is the man who has "the mind that was in Christ" and would achieve his purpose with humankind. This new volume is a healthy moral tonic. We commend it to the ministry for absorption and transformation into life and speech.

Here is the famous lecture on "The Lost Arts"—a lecture hastily prepared out of the riches of his intellectual treasury, but perhaps the most popular with the general public of any that he ever delivered. Mr. Phillips was called to repeat it over two thousand times. But the greatest kindness we can offer our readers is to give them generous excerpts from these lectures. From "Christianity a Battle, not a Dream," we take the following paragraph:—

"There may be mummies hidden in the churches; metaphysicals dividing the truth according to the north or northwestern side of a hair—but they will never be crucified; never have the Pharisees and Sadducees fretting that the time has come; they will never have the devils of their age asking to be sent into the swine. We don't know Jesus, and no man would know him if he came to day. We imagine that he was a respectable, sentimental, decorous, moderate, careful, conservative element who took a hall and was devoutly surrounded. He was the sedition of the streets. He said to wealth, 'You are robbery,' and Christendom stood aghast. He said to Judah, 'You are a tyrant.' He arraigned unjust power at its own feet. If a man does so now, we send him to the cemetery of public contempt or the house of correction. But that is where Christianity goes. That is the way it entered the world, and that is the way it grapples with the world to day. As the old Italian said in 1554, 'There has not a Christian died in his bed for two hundred years.' There will never be a Christian in his bed in the sense in which he meant it. The distinctive representative, the typical, advanced Christian of his age, will never die in a respectable bed, because the society of a day, though growing out of a Christian sub-soil, struggles yet to defy its Master."

One very marked peculiarity of Mr. Phillips' utterances is his vital application to all time. His declarations of a quarter of a century ago reach this hour without any loss of power or adaptiveness. This is strikingly seen in his address on the "Labor Question." He said:—

"That is why I say, let a man, give him life, let him work eight hours a day, give him the school, develop his taste for music, give him a garden, give him beautiful things to see, and good books to read, and you will starve out those lower appetites. Give a man a chance to earn a good living, and you may save his life. So it is with women in prostitution. Poverty is the road to it; it is this that makes them the prey of the wealth and leisure of another class. Give a hundred men in this country good wages, and you will starve out the crime of the street. Give a hundred women a good chance to get a good living, and ninety-nine out of them will disdain to barter their virtue for gold."

"I call the labor movement for two reasons; and one is, that it is my only hope for democracy. At the time of the anti-slavery agitation I was not sure whether we should come out of the struggle with one republic or two; but republic I knew we should still be. I am not so confident, indeed, that we shall come out of this storm as a republic, unless the labor movement succeeds."

Could any statement of the obligation of the scholar to use his intellectual furnishing for the public good, better express the sense of obligation which Jesus inculcates when He says: "Let him that is greatest among you be your servant?"

"What Weyliffe did for religion, Jefferson and Sam Adams did for the State—they trusted it to the people. He gave the masses the Bible, the right to think. Jefferson and Sam Adams gave them the ballot, the right to rule. His intrepid advance contemplated theirs as its natural, inevitable result. Their serene faith completed the gift which the Anglo-Saxon race makes to humanity. We have not only established a new measure of the possibilities of the race; we have laid on strength, wisdom and skill a new responsibility. Grant that each man's relations to God and his neighbor are exclusively his own concern, and that he is entitled to all the aid that will make him the best judge of these relations; that the people are the source of all power, and their measureless capacity the lever of all progress; their sense of right the court of final appeal in civil affairs; the institutions they create the only ones any power has a right to impose; that the attempt of one class to prescribe the law, the religion, the morals, or the trade of another, is both unjust and harmful—and the Weyliffes and Jeffersons of history near this if they mean anything, then, when in 1867 Parliament doubled the English franchise, Robert Lowe was right in affirming, amid the cheers of the House, 'Now the first interest and duty of every Englishman is to educate the masses—our masters.' Then, whoever sees farther than his neighbor is that neighbor's servant to lift him to that higher level. Then power, ability, influence, character, virtue, are only trusts with which to serve our duty."

Did ever most profound, devout and critical theologian make a clearer distinction than Phillips does in his lecture on "The Bible and the Church?"

"What though, holding up the Book, they cry, 'See here and look there, note these specks on the sun;' we know still it is the sun, and astronomy tells us that what is dark there to-day will perhaps be brightness and the living light to-morrow. So with the Bible. What though, here and there, there should be isolated texts which look inconsistent with

the great spirit which informs the whole; coming years, we know, will show them, like spots on the sun, all bright with splendid effulgence of Infinite Love. Shall an ambiguity live in Timothy cover up the whole Sermon on the Mount? No! We still claim the Bible; and, as had as the American Church, it will take all its cunning and craft to make us doubt the purity of Jesus or the humanity of Paul."

And Jeremiah could not have declared the weakness of the ministry of the pulpit with more force than does Mr. Phillips in his address on "The Pulpit":—

"I affirm, with no bitterness of spirit, but as an American interested in the great machinery that is to create the future—I affirm that the pulpit of this country, tenanted though it is by some of the best educated and some of the ablest men in the country, does not hold the helm of the intellectual life of America. It does not guide the thought as it did in the early days of New England. It has a momentous influence, but it is only through dread and awe. It has made the masses afraid to think. It has told them that thought is infidelity, that intellectual activity is ruin; and they look up to it, thinking that stupidity is heaven, that chaining thought is agreeable to God, that suicide of the mind is doing honor to the Maker who gave us mind; and having drilled the people into that superstition, the pulpit broods over it like a nightmare; but it does not lead them. There are clergymen who lead the thought of their time, but they do not lead through the pulpit; they lead it through the press, through reviews."

Phillips exalted woman. It was his nature to do it. He was the most delicate and yet the most manly of men. The love which he bore his invalid wife was ideal and idyllic. She sent him forth to his most sublime utterances for moral reform, for ultimate freedom for every soul in Christ. Would that he might have lived to sympathize, as he so gladly would, with the progressive element of the Methodist Church in its effort to lift from woman the last vestige of subordination and bondage! There are two lectures in this volume on the liberation of woman. From "Woman's Rights and Woman's Duties" we take these characteristic sentences:—

"In the church woman has had a recognition, but not an equality. Christianity has given her much more than the law did. She has a large representation there, and to some extent a vote; but her authority is anchored two hundred years behind the nineteenth century in spite of it. . . . Let woman know that nobody stops her but herself. She is her own limbs; she corrupts her own sisters; she demoralizes civilization, and then finds her arms, and calls it 'religion,' or steps back and christens it 'fate.' Do you suppose that the tenants of a thousand palings could avail to shut woman out of making her own opportunity? If the women of the Empire State determined that it should be? Find me the motive, and I will guarantee the ministers to make it commensurate with the Scriptures. Find me the popular habit, and I will find you the clergy to give it anchorage in the New Testament."

At the time of the assassination of President Lincoln it was a most natural act for weeping Boston to ask "the silver-tongued orator" to tenderly voice his grief and deep affliction. He said:—

"And what of him in whose precious blood this momentous lesson is writ? He sleeps in the blessings of the poor, whose fathers God commissioned him to break. Give prayers and tears to the desolate widow and the fatherless; but count him blessed far above the crowd of his fellow-men. He was permitted himself to deal the last staggering blow which sent rebellion reeling to its grave; and then, holding his darling boy by the hand, to walk the streets of his surrendered capital, while his ears drank in praise and thanksgiving which bore his name to the throne of God in every form of piety and gratitude could invent; and, finally, to seal the sure triumph of the cause he loved with his own blood. He caught the first notes of the coming jubilee, and heard his own name in every one. Who among living men may not envy him? Suppose that when a boy, as he floated on the slow current of the Mississippi, idly gazing at the slave upon his banks, some angel had lifted the curtain and shown him in the prime of his manhood he should see this proud empire rocked to its foundations in the effort to break those chains; should himself marshal the hosts of the Almighty in the grandest and holiest war that Christendom ever knew, and deal with half-reluctant hand that thunderbolt of justice which would smite that foul system to the dust, then did leaving a name immortal in the stately pride of our race and the undying gratitude of another—would any credulity, however sanguine, any enthusiasm, however fervid, have enabled him to believe it? Fortunate man! He has lived to do it! God has graciously withheld him from any fatal mistake in the great advance, and withdrawn him at the moment when his star touched its zenith, and the nation needed a sterner hand for the work God gives it to do."

We apply to Phillips, with special fitness, the words with which, in this volume, he characterizes another:—

"O great world-leader of a mighty age! Praise unto thee let all the people give. By thy great name of Liberator live. In golden letters upon history's page."

TRANSATLANTIC ECHOES.

"WESTMINSTER."

Methodism in Great Britain has suffered severe loss in the death of Dr. George Osborn, and a few weeks later—Rev. Marmaduke C. Osborn. Notwithstanding the identity of surname, there was no relationship between the two, and though both had been foreign missionary secretaries, they were men of widely differing qualities.

Dr. Osborn ranks with the extraordinary men of Methodism. His career was an extended and remarkable one. He fulfilled thirty-three years of public ministry, and though formally retired from responsible service five years since, remained active and influential to the last. At eighty-three years of age, after breathing his frequent prayer, "Lord, be with me in the hour of my departure!" he fell into a quiet sleep, which deepened into the sleep of death.

Converted when a boy, he was a local preacher at nineteen years of age. In 1829 he became a traveling preacher and moved in the ranks of the itinerancy for twenty-two years. He then went with William Arthur to the Mission House as one of the four secretaries. In 1863, and again in 1881, he was elected president of the Conference; and was appointed theological tutor at Richmond in 1885, retaining that chair until 1886.

Dr. Osborn was an omnivorous reader and

a passionate lover of books. His house was filled with books. Even the walls of his bedroom were lined with them, two deep. Yet he wrote little for publication. His work in editing the thirteen volumes of John and Charles Wesley's poetry was his greatest literary achievement. He was an able administrator, and a keen and powerful debater. His cultivated mind and wide range of reading, his wonderful powers of observation and acquisition, and his varied and lengthened experience, made him an intensely interesting speaker. As a preacher he sometimes reached lofty heights; but he was at other times uncertain and unequal. Once heard him, on an important occasion, make a complete failure. His flow of thought seemed arrested, his power of utterance ceased. Some would perhaps say that his greatest heights as a thinker and speaker were reached on the platform, especially in times of grave and exciting controversy in the Conference. He was always on the conservative side. He had convictions, and he declared them and stood by them, if he stood alone. He represented a type of men in Methodism not likely to be reproduced. The oldest member of the Conference and the oldest man in the Methodist ministry, he had for years been revered as a father rich in knowledge and wise in counsel.

Marmaduke Osborn was for years secretary of the Conference and secretary of Foreign Missions. In his early life he gave promise of great success as an orator. Thirty years ago his name had magnetic power to attract the crowd. A man of fine presence, rich musical voice, and graceful diction, he was very popular. But he will be remembered best for his unswerving diligence in faithful toil, his sweetness and urbanity, his pure and noble character. He was a brother, loving and beloved.

The Influenza Epidemic.

with which you are somewhat acquainted, has been raging at large and distributing its undesirable favors with great impartiality. Mr. Herbert Spencer, Lord Derby, Mr. Mundella, Sir Charles Stuart, the Duke of Richmond, Lord Houghton, and many other public men have been attacked by it. The Archbishop of York died from its effects, as also Provost Lyle, of Greenock, the founder of the Cape line of sailing vessels. Schools have been closed, public meetings prevented, while at Grey's Hospital the matron and forty nurses were prostrated by the malady.

One of the sights of London this season is the Royal Naval Exhibition, whose name indicates its character and scope. By the aid of models not only ships, instruments of navigation and implements of warfare are shown, but also scenes such as the Arctic regions, an iceberg, the oceans with effects of currents and winds, the Suez canal, etc. In one part of the grounds is a model of Nelson's ship, the "Victory." In which, on the lower deck, the scene of the hero's death is realistically reproduced. Elsewhere a model of Eddystone light-house rises to the height of 170 feet. One would be saddened by the very perfection to which instruments of destruction have been brought, were it not that the engines of war are becoming so terrible that the dread of their use is almost universal. If the women of the Empire State determined that it should be? Find me the motive, and I will guarantee the ministers to make it commensurate with the Scriptures. Find me the popular habit, and I will find you the clergy to give it anchorage in the New Testament."

At the time of the assassination of President Lincoln it was a most natural act for weeping Boston to ask "the silver-tongued orator" to tenderly voice his grief and deep affliction. He said:—

"And what of him in whose precious blood this momentous lesson is writ? He sleeps in the blessings of the poor, whose fathers God commissioned him to break. Give prayers and tears to the desolate widow and the fatherless; but count him blessed far above the crowd of his fellow-men. He was permitted himself to deal the last staggering blow which sent rebellion reeling to its grave; and then, holding his darling boy by the hand, to walk the streets of his surrendered capital, while his ears drank in praise and thanksgiving which bore his name to the throne of God in every form of piety and gratitude could invent; and, finally, to seal the sure triumph of the cause he loved with his own blood. He caught the first notes of the coming jubilee, and heard his own name in every one. Who among living men may not envy him? Suppose that when a boy, as he floated on the slow current of the Mississippi, idly gazing at the slave upon his banks, some angel had lifted the curtain and shown him in the prime of his manhood he should see this proud empire rocked to its foundations in the effort to break those chains; should himself marshal the hosts of the Almighty in the grandest and holiest war that Christendom ever knew, and deal with half-reluctant hand that thunderbolt of justice which would smite that foul system to the dust, then did leaving a name immortal in the stately pride of our race and the undying gratitude of another—would any credulity, however sanguine, any enthusiasm, however fervid, have enabled him to believe it? Fortunate man! He has lived to do it! God has graciously withheld him from any fatal mistake in the great advance, and withdrawn him at the moment when his star touched its zenith, and the nation needed a sterner hand for the work God gives it to do."

We apply to Phillips, with special fitness, the words with which, in this volume, he characterizes another:—

"O great world-leader of a mighty age! Praise unto thee let all the people give. By thy great name of Liberator live. In golden letters upon history's page."

Methodism in Great Britain has suffered severe loss in the death of Dr. George Osborn, and a few weeks later—Rev. Marmaduke C. Osborn. Notwithstanding the identity of surname, there was no relationship between the two, and though both had been foreign missionary secretaries, they were men of widely differing qualities.

Dr. Osborn ranks with the extraordinary men of Methodism. His career was an extended and remarkable one. He fulfilled thirty-three years of public ministry, and though formally retired from responsible service five years since, remained active and influential to the last. At eighty-three years of age, after breathing his frequent prayer, "Lord, be with me in the hour of my departure!" he fell into a quiet sleep, which deepened into the sleep of death.

Converted when a boy, he was a local preacher at nineteen years of age. In 1829 he became a traveling preacher and moved in the ranks of the itinerancy for twenty-two years. He then went with William Arthur to the Mission House as one of the four secretaries. In 1863, and again in 1881, he was elected president of the Conference; and was appointed theological tutor at Richmond in 1885, retaining that chair until 1886.

Dr. Osborn was an omnivorous reader and

a passionate lover of books. His house was filled with books. Even the walls of his bedroom were lined with them, two deep. Yet he wrote little for publication. His work in editing the thirteen volumes of John and Charles Wesley's poetry was his greatest literary achievement. He was an able administrator, and a keen and powerful debater. His cultivated mind and wide range of reading, his wonderful powers of observation and acquisition, and his varied and lengthened experience, made him an intensely interesting speaker. As a preacher he sometimes reached lofty heights; but he was at other times uncertain and unequal. Once heard him, on an important occasion, make a complete failure. His flow of thought seemed arrested, his power of utterance ceased. Some would perhaps say that his greatest heights as a thinker and speaker were reached on the platform, especially in times of grave and exciting controversy in the Conference. He was always on the conservative side. He had convictions, and he declared them and stood by them, if he stood alone. He represented a type of men in Methodism not likely to be reproduced. The oldest member of the Conference and the oldest man in the Methodist ministry, he had for years been revered as a father rich in knowledge and wise in counsel.

Marmaduke Osborn was for years secretary of the Conference and secretary of Foreign Missions. In his early life he gave promise of great success as an orator. Thirty years ago his name had magnetic power to attract the crowd. A man of fine presence, rich musical voice, and graceful diction, he was very popular. But he will be remembered best for his unswerving diligence in faithful toil, his sweetness and urbanity, his pure and noble character. He was a brother, loving and beloved.

The Influenza Epidemic, with which you are somewhat acquainted, has been raging at large and distributing its undesirable favors with great impartiality. Mr. Herbert Spencer, Lord Derby, Mr. Mundella, Sir Charles Stuart, the Duke of Richmond, Lord Houghton, and many other public men have been attacked by it. The Archbishop of York died from its effects, as also Provost Lyle, of Greenock, the founder of the Cape line of sailing vessels. Schools have been closed, public meetings prevented, while at Grey's Hospital the matron and forty nurses were prostrated by the malady.

One of the sights of London this season is the Royal Naval Exhibition, whose name indicates its character and scope. By the aid of models not only ships, instruments of navigation and implements of warfare are shown, but also scenes such as the Arctic regions, an iceberg, the oceans with effects of currents and winds, the Suez canal, etc. In one part of the grounds is a model of Nelson's ship, the "Victory." In which, on the lower deck, the scene of the hero's death is realistically reproduced. Elsewhere a model of Eddystone light-house rises to the height of 170 feet. One would be saddened by the very perfection to which instruments of destruction have been brought, were it not that the engines of war are becoming so terrible that the dread of their use is almost universal. If the women of the Empire State determined that it should be? Find me the motive, and I will guarantee the ministers to make it commensurate with the Scriptures. Find me the popular habit, and I will find you the clergy to give it anchorage in the New Testament."

contributed to sustain denominational schools during now that they are taxed to support board schools. The poor man with many children finds it hard to pay school fees, and there is yet no free common schools. I wish that all Englishmen might see the working and results of your splendid system of public schools as exhibited—say in the State of Massachusetts.

British Royal Personages are not Idle People.

The Queen is to visit Derby on the occasion of some public function this month. The Princess of Wales is an amateur photographer, and has sent samples of her work to the Vienna exhibition. Princess Beatrice painted a picture of Grace for a Girl's Club, and the Queen bought it for \$50. Princess Christian Queen bought it for \$50. Princess Christian Queen bought it for \$50.

We shall probably be disturbed by you at the Columbian Exhibition, but we are going to have a Victoria Tower near London altogether surpassing the Eiffel and to cost \$1,500,000.

We are ahead of you in this—the Automatic Postage-stamp Distributor. It is a "penny-in-the-slot" device attached to a street letter-box. You deposit your coin, and a little book containing a postage stamp appears. The cost of the cover (to protect the machine on the stamp) is met by the advertisements it bears.

Here, for the present, I break the current of these Echoes, lest your ear be wearied by the persistent and discursive murmurings of this transatlantic telephone.

The Conferences.

VERMONT CONFERENCE.

St. Albans District.

The pastor at Fairfax preached the Memorial sermon this year. He received an enthusiastic reception from the Epworth League on its return from Conference. Rev. Wm. T. Stearns, of Fletcher, a local preacher of the Cape line of sailing vessels. Schools have been closed, public meetings prevented, while at Grey's Hospital the matron and forty nurses were prostrated by the malady.

One of the sights of London this season is the Royal Naval Exhibition, whose name indicates its character and scope. By the aid of models not only ships, instruments of navigation and implements of warfare are shown, but also scenes such as the Arctic regions, an iceberg, the oceans with effects of currents and winds, the Suez canal, etc. In one part of the grounds is a model of Nelson's ship, the "Victory." In which, on the lower deck, the scene of the hero's death is realistically reproduced. Elsewhere a model of Eddystone light-house rises to the height of 170 feet. One would be saddened by the very perfection to which instruments of destruction have been brought, were it not that the engines of war are becoming so terrible that the dread of their use is almost universal. If the women of the Empire State determined that it should be? Find me the motive, and I will guarantee the ministers to make it commensurate with the Scriptures. Find me the popular habit, and I will find you the clergy to give it anchorage in the New Testament."

At the time of the assassination of President Lincoln it was a most natural act for weeping Boston to ask "the silver-tongued orator" to tenderly voice his grief and deep affliction. He said:—

"And what of him in whose precious blood this momentous lesson is writ? He sleeps in the blessings of the poor, whose fathers God commissioned him to break. Give prayers and tears to the desolate widow and the fatherless; but count him blessed far above the crowd of his fellow-men. He was permitted himself to deal the last staggering blow which sent rebellion reeling to its grave; and then, holding his darling boy by the hand, to walk the streets of his surrendered capital, while his ears drank in praise and thanksgiving which bore his name to the throne of God in every form of piety and gratitude could invent; and, finally, to seal the sure triumph of the cause he loved with his own blood. He caught the first notes of the coming jubilee, and heard his own name in every one. Who among living men may not envy him? Suppose that when a boy, as he floated on the slow current of the Mississippi, idly gazing at the slave upon his banks, some angel had lifted the curtain and shown him in the prime of his manhood he should see this proud empire rocked to its foundations in the effort to break those chains; should himself marshal the hosts of the Almighty in the grandest and holiest war that Christendom ever knew, and deal with half-reluctant hand that thunderbolt of justice which would smite that foul system to the dust, then did leaving a name immortal in the stately pride of our race and the undying gratitude of another—would any credulity, however sanguine, any enthusiasm, however fervid, have enabled him to believe it? Fortunate man! He has lived to do it! God has graciously withheld him from any fatal mistake in the great advance, and withdrawn him at the moment when his star touched its zenith, and the nation needed a sterner hand for the work God gives it to do."

We apply to Phillips, with special fitness, the words with which, in this volume, he characterizes another:—

"O great world-leader of a mighty age! Praise unto thee let all the people give. By thy great name of Liberator live. In golden letters upon history's page."

Methodism in Great Britain has suffered severe loss in the death of Dr. George Osborn, and a few weeks later—Rev. Marmaduke C. Osborn. Notwithstanding the identity of surname, there was no relationship between the two, and though both had been foreign missionary secretaries, they were men of widely differing qualities.

Dr. Osborn ranks with the extraordinary men of Methodism. His career was an extended and remarkable one. He fulfilled thirty-three years of public ministry, and though formally retired from responsible service five years since, remained active and influential to the last. At eighty-three years of age, after breathing his frequent prayer, "Lord, be with me in the hour of my departure!" he fell into a quiet sleep, which deepened into the sleep of death.

Converted when a boy, he was a local preacher at nineteen years of age. In 1829 he became a traveling preacher and moved in the ranks of the itinerancy for twenty-two years. He then went with William Arthur to the Mission House as one of the four secretaries. In 1863, and again in 1881, he was elected president of the Conference; and was appointed theological tutor at Richmond in 1885, retaining that chair until 1886.

Dr. Osborn was an omnivorous reader and

a passionate lover of books. His house was filled with books. Even the walls of his bedroom were lined with them, two deep. Yet he wrote little for publication. His work in editing the thirteen volumes of John and Charles Wesley's poetry was his greatest literary achievement. He was an able administrator, and a keen and powerful debater. His cultivated mind and wide range of reading, his wonderful powers of observation and acquisition, and his varied and lengthened experience, made him an intensely interesting speaker. As a preacher he sometimes reached lofty heights; but he was at other times uncertain and unequal. Once heard him, on an important occasion, make a complete failure. His flow of thought seemed arrested, his power of utterance ceased. Some would perhaps say that his greatest heights as a thinker and speaker were reached on the platform, especially in times of grave and exciting controversy in the Conference. He was always on the conservative side. He had convictions, and he declared them and stood by them, if he stood alone. He represented a type of men in Methodism not likely to be reproduced. The oldest member of the Conference and the oldest man in the Methodist ministry, he had for years been revered as a father rich in knowledge and wise in counsel.

Marmaduke Osborn was for years secretary of the Conference and secretary of Foreign Missions. In his early life he gave promise of great success as an orator. Thirty years ago his name had magnetic power to attract the crowd. A man of fine presence, rich musical voice, and graceful diction, he was very popular. But he will be remembered best for his unswerving diligence in faithful toil, his sweetness and urbanity, his pure and noble character. He was a brother, loving and beloved.

The Influenza Epidemic, with which you are somewhat acquainted, has been raging at large and distributing its undesirable favors with great impartiality. Mr. Herbert Spencer, Lord Derby, Mr. Mundella, Sir Charles Stuart, the Duke of Richmond, Lord Houghton, and many other public men have been attacked by it. The Archbishop of York died from its effects, as also Provost Lyle, of Greenock, the founder of the Cape line of sailing vessels. Schools have been closed, public meetings prevented, while at Grey's Hospital the matron and forty nurses were prostrated by the malady.

One of the sights of London this season is the Royal Naval Exhibition, whose name indicates its character and scope. By the aid of models not only ships, instruments of navigation and implements of warfare are shown, but also scenes such as the Arctic regions, an iceberg, the oceans with effects of currents and winds, the Suez canal, etc. In one part of the grounds is a model of Nelson's ship, the "Victory." In which, on the lower deck, the scene of the hero's death is realistically reproduced. Elsewhere a model of Eddystone light-house rises to the height of 170 feet. One would be saddened by the very perfection to which instruments of destruction have been brought, were it not that the engines of war are becoming so terrible that the dread of their use is almost universal. If the women of the Empire State determined that it should be? Find me the motive, and I will guarantee the ministers to make it commensurate with the Scriptures. Find me the popular habit, and I will find you the clergy to give it anchorage in the New Testament."

At the time of the assassination of President Lincoln it was a most natural act for weeping Boston to ask "the silver-tongued orator" to tenderly voice his grief and deep affliction. He said:—

"And what of him in whose precious blood this momentous lesson is writ? He sleeps in the blessings of the poor, whose fathers God commissioned him to break. Give prayers and tears to the desolate widow and the fatherless; but count him blessed far above the crowd of his fellow-men. He was permitted himself to deal the last staggering blow which sent rebellion reeling to its grave; and then, holding his darling boy by the hand, to walk the streets of his surrendered capital, while his ears drank in praise and thanksgiving which bore his name to the throne of God in every form of piety and gratitude could invent; and, finally, to seal the sure triumph of the cause he loved with his own blood. He caught the first notes of the coming jubilee, and heard his own name in every one. Who among living men may not envy him? Suppose that when a boy, as he floated on the slow current of the Mississippi, idly gazing at the slave upon his banks, some angel had lifted the curtain and shown him in the prime of his manhood he should see this proud empire rocked to its foundations in the effort to break those chains; should himself marshal the hosts of the Almighty in the grandest and holiest war that Christendom ever knew, and deal with half-reluctant hand that thunderbolt of justice which would smite that foul system to the dust, then did leaving a name immortal in the stately pride of our race and the undying gratitude of another—would any credulity, however sanguine, any enthusiasm, however fervid, have enabled him to believe it? Fortunate man! He has lived to do it! God has graciously withheld him from any fatal mistake in the great advance, and withdrawn him at the moment when his star touched its zenith, and the nation needed a sterner hand for the work God gives it to do."

the pastor of Trinity never fails to do justice to an occasion like that.

Rev. H. F. Reynolds, who took a superannuation relation at the last session of the Conference that he might enter the field as the official evangelist of the Vermont Holiness Association, is having a good opening, and already has engagements ahead for five months.

The Watchmen spoke in highly eulogistic terms of the Memorial sermon delivered before the G. A. R. Post of Watfield by Pastor G. O. Howe of the Methodist Church.

Presiding Elder Trux, being at Rochester on Memorial Sabbath, was asked to preach before the Post, and delighted a crowded house with a patriotic and inspiring discourse.

A District Epworth League is a fact of the near future. President Smithers is busily engaged in planning the program. Let there be a full rally.

Barre is to have a new parsonage. The site has been purchased, the foundations are laid, and soon the weary itinerant will have a beautiful home which he may call his own for a space. The amount secured from the sale of the old parsonage two years ago—\$3,000—will be nearly or quite sufficient to pay all expenses connected with the erection of this new one. At the love-feast in connection with the quarterly meeting, 60 were present and 58 testimonies were given. The regular morning service was attended by a very large congregation, an unusually large number partaking of the sacrament. The Sabbath school numbered nearly 200. The Epworth League anniversary was observed in the evening, addresses being given by the presiding elder and the pastor.

Rev. E. H. Bartlett, of Waterbury Centre, and Rev. H. E. Howard, of Chelsea, are among the others of our pastors who preached Memorial sermons May 24.

RETLAW.

Springfield District.

Nearly all of the charges where a change of pastors occurred at the late Conference, have been heard from; and thus far no dissatisfaction has been expressed, but all are highly pleased with their new pastors, as are those charges where no change occurred. At Windsor and Hartland specially inspiring services were held on the quarterly meeting occasion, and large expectation prevails that the present year will be to this charge a highly prosperous one. That it may be so, let all the faithful pray.

At Brownsville Bro. C. F. Partridge has energetically entered upon his third year of pastoral service. From the steeple of the church come greatly improved tones calling the people to worship; and since Conference a chapter of the Epworth League has been organized, in which most of the young people of the parish are interested.

Pastor Farnsworth, of White River Junction, has succeeded in his parsonage enterprise to the extent that a very commodious house of modern construction and most desirably located has been purchased at a cost of \$5,000. It is intended, also, to move at once in the matter of church repairs, which, when completed, will make the Junction a very desirable field of labor. Bro. Farnsworth has made for himself a truly enviable record in what he has accomplished for this charge.

At Union Village we found Pastor Forrest diligent and hopeful in his work. Several valuable accessions to the church were reported as the fruit of the recent revival, with a goodly number yet to follow. A fine congregation nearly filling the church listened to the Word, affording by their close and interested attention considerable inspiration to the preacher and the service. It is greatly regretted that Mrs. Forrest is yet too much indisposed to admit of her going to church with safety. The writer very sincerely expresses the hope that the genial summer months, with the companionship of her two bright daughters during the vacation period, will contribute to her complete restoration.

A drive across the Stratford and Sharon hills and up the White River on a beautiful afternoon brought us to South Royalton, where Rev. F. E. Whitman, recently of the East Maine Conference, is now pastor. Not having met this brother before, and having heard nothing from either pastor or church as to the degree of general revival, as suggested by Bishop Mallin, we got out all of them have perhaps planned for services filling the entire day, as has Pastor Reynolds at Ludlow. The following is the program which he has sent out in printed form to his parishioners: 10 A. M., prayer and praise; 10:45, preaching; 1:30 P. M., prayer and praise; 2:15, preaching; 7, prayer and praise; 7:30, revival service. We would be glad to know that all over the Conference this ready co-operation on the part of the pastors has been accorded.

St. Johnsbury District.

Guilford. The new pastor, Rev. G. A. Armstrong, is meeting with much favor and success in his new field of labor. We hear good and encouraging reports of the work in this capital of the county.

West Burke. The soldiers are enthusiastic about the sermon by Rev. G. M. Curt at the recent Memorial day service. They assert that "it is the best thing they have had in the way of a sermon."

East Burke. Bro. J. D. Beaman has been here, as well as to contiguous charges, in the interests of Montpelier Seminary. The pastor is absent for two or three weeks in New York and Connecticut, awaiting the arrival of a sister from Europe.

St. Johnsbury. The new pipe organ for the Methodist Church is now being put in place. It is made by Geo. S. Hutchins, of Boston, and cost \$4,000. Bro. Curt and family had recently a surprise visit from their parishioners, who crowded the house so that no one could stir from his place. In a few feeling and appropriate words H. N. Turner, Esq., presented the popular pastor and his wife with an envelope containing a handsome sum of money from his elderly parishioners and friends, and an elegant and costly piano lamp from the young people of the Epworth League. Bro. Curt made an appropriate and appreciative response. The occasion showed the estimation in which the

pastor is held by the people of St. Johnsbury. Vermont Methodists are always pleased to hear of the success of those who have gone to other fields. The writer of these notes having occasion to spend some time in New York, learned that Bro. T. P. Frost is rapidly making his way in the "City of Churches"—Brooklyn. He has just been unanimously invited to return to Summerfield for a fourth year, while a prominent layman of a sister church declared that more than one other society were anxious to secure him as their pastor.

NEW HAMPSHIRE CONFERENCE.

agents thus fairly represent the paper to their people?

Are our ministers and churches making use of prompt arrangements for the vacation season? We noticed that by one suburban church the supplies for the pulpit in August during the minister's absence are already provided, and are attractive for special sermonic ability.

The National Council of Women of the United States sent a telegram to the Presbyterian General Assembly, asking that Presbyterian women be invited to participate in the proposed revision of the Creed. The telegram was not even presented, "owing to the strong Pauline tendencies manifest" - a singular breach of courtesy.

The natives of Alaska have been supplied with liquor by American whalers to such an extent that the government has been asked to interfere. Orders have accordingly been issued to the "Bear" and other revenue cutters to serve all spiritual liquors on board whalers in Alaskan waters except what may be sufficient for medicinal purposes.

That was a significant and hopeful objection at Jackson, Miss., on the occasion of the unveiling of the Confederate monument on June 1. The Capitol and other public and private buildings were profusely decorated with the Federal and Confederate flags intertwined, and above them all, over the dome of the Capitol, floated the Stars and Stripes.

The issue of the London *Christian World* for May 21 contains a splendidly illustrated supplement of 16 pages, describing the growth and methods of that remarkable weekly - unquestionably the fullest and ablest of our transatlantic exchanges. A full account, too, is given of the late editor, James Clarke, and of his "satellites." We have been deeply interested in this inside view of the management of this substantial and valuable sheet, to which we are wont to give a hearty welcome from week to week.

The conference of Army Chaplains recently held at Lawrenceville, Kan., has been watched with interest as calculated to increase the value of this corps. There are thirty chaplains in the Army, representing many different creeds, and consequently there is little concern of action or unity of thought. Some of the chaplains recently recognized the purposeless character of the system, and an informal conference was called to devise some means by which denominational dogmas should be eliminated and chaplains might, in the language of the conference, "preach and live Christ and morality."

Rev. Dr. McMillan, secretary of the Presbyterian Board of Home Missions, in addressing the General Assembly at Detroit, said:

"I had charge of a church out there, and that no Presbyterian minister anywhere around, and I got a Methodist minister to preside during the session and receive members in the Presbyterian Church and baptize four of them, and receive three more into the church, and in another case I returned the compliment by running a Methodist quarterly meeting. This idea that prevails in many places that home missions is a transatlantic denominational strife out West has not a shadow of truth, unless in special localities that have not happened to fall under my notice."

Commenting on a recent quoted paragraph in our columns which stated that "but four religious papers are credited with more than 100,000 circulation each," Dr. J. M. Freeman writes:

"To these you may add as the fifth the *Sunday School Journal* of our church, which for a number of years has had an average monthly circulation far beyond 100,000. Last year the average was 177,350."

Rev. Geo. W. Chamberlain, of Brazil, says:

"If I were to attempt to depict the present state of Brazil as regards the Gospel, I would say, I would refer you to the state of Jericho when the walls had fallen down. We were accustomed to represent it as an open door hitherto. There are no walls now on which to hang the door."

There are only about 250,000 Indians in this country, and of that number 20,000 are professed Christians. Dr. McMillan, secretary of the Presbyterian Board of Home Missions, says, "I have yet to learn of a single one of them who was engaged in that Messianic craze or the fight of last winter in the Dakotas. We have made very diligent search, and if a single Indian who has been under our instructions for any length of time had been engaged in that, we would soon have found it out. Those who had a knowledge of the Savior had no occasion to go into that craze last winter. We wrote to our missionaries at the Good Hope Agency regarding the Gospel, and said: 'Are you in danger out there?' And their reply was: 'There is nobody in the country safer than we are. We do not know anything about the war except what we get through the Eastern papers, because those that are gathered around the reservation and are under our instructions are thoughtful and quiet in the faith that has been given unto them.'"

The Minneapolis *Tribune* warmly commends Mr. J. G. Woolley's new enterprise for the redemption of drunks. It says, editorially:

"An interesting experiment, and one full of promise to every man who is a slave to the drink habit, and honesty hopes some day to break the shackles of this blind man. The Island plan of redemption by John G. Woolley. Bitter experience has taught this brilliant man to place a correct estimate upon the curse of the alcohol habit, and brave fight against it has shown him the faults and weak points of the usual methods of reform. He has tested them all by intelligent investigation and experiment, and there is something lacking in each. That something he finds to be moral and spiritual regeneration. For this reason he attracts and inebriates, much-valued medicines and individual effort have each and all recorded failures that triumph. Alcoholism he finds to be not merely a disease, as those who cure by medicine contend; nor simply a habit as the inebriate asylums treat it; but a combination of disease, habit and moral obligation, all of which must be attacked and vanquished in order to make victory sure and permanent. Pure air, freedom from temptation, wholesome food, honest outdoor work, and religious, moral, social and mental culture will be the curriculum at Rest Island. This body, the soul, the mind and the will are to be regenerated and strengthened."

Phillips Brooks will give us an uttering the truth as God gives him to see it, whether his election to the bishopric be approved or not by the Protestant Episcopal Church. Perhaps more than any other man of this age he has the confidence of earnest, honest, eager souls the world over. It is because of this that we take from his sermon of May 31 these significant and hopeful words:

"Never, I think, in all history has the Christian Church so humbly, so earnestly, and, therefore, with such certainty of an answer, prayed that God will comfort her as she is praying to-day, when a multitude of souls are asking God what is true, regardless of consequences. Do I say 'regardless of consequences' - nay, but obedient of consequences for those who are attracted and drawn from the knowing of truth, how strange that truth may be, and however it may fairly many of the things that we believed to be true."

The faithfulness of man shows itself not in questioning, even in questioning to the depths. It shows itself not when it asks everything, that it shall declare its inmost truth. A man shows himself faithful only

when he will not question even when that which he believes is not worthy of belief when he refuses to ask or let any other man ask any question of his soul.

"Truth, if it be true, can only give a richer report of itself. Therefore, when the great comes to the Christian churches to-day, as in the days of old, 'Comfort ye ye people!' should they abroad and progress. Put aside these problems, for they are not God's. They are going abroad - as, to men and women. Find the deeper truths, look into the things you have always revered with reverent souls that will not be satisfied until they have found what is true, each generation making some one little step, and the generations together coming in the Lord's good time into the temple of truth wherein His perfect presence can alone be found."

The New York *Sun* comments editorially on the action taken by the Presbyterian General Assembly on the report of the committee, as follows:

"The committee on the general subject recommended a deliverance against progressive eucharist, but after much debate the report was sent back to them with instructions to eliminate the clauses imposing discipline on laymen in the game, and for dancing and theatre-going. Yet progress is made as much as a gambling game as eucharist or baccarat. It is played for money, but it is not given the same respect as a gambling game. The deeper truths, called prizes, but they are gambling stakes, all the same."

"If then, any form of gambling is wicked, playing progressive eucharist is wicked. It is also especially wicked because it stimulates the passion for gambling so easily kindled in the human mind. It is a game, and a woman's game rather than a man's, and the gambling spirit excites to the cause of the feminine fondness for it. Morally, the party of men and women who played baccarat at Albany Croft with such consequences to Sir William Gordon-Cumming were no more than a progressive eucharist party in the pious Presbyterian household. The stakes were in money in the one case and in the other they consist of articles bought with money, but the principle is the same. It is gambling, pure and simple."

"The committee were right in putting progressive eucharist under the ban of Presbyterian discipline, unless the General Assembly is prepared to withdraw its condemnation of all sorts of gambling, and to permit gambling as an amusement without sinfulness, innocent, harmless, and proper for the Presbyterian man or woman, minister, elder, or simple layman."

The enthusiasm aroused by the Epworth League Pilgrimage is not confined to this continent. In the little town of Epworth of the Pilgrims is looked forward to with gladness, and preparations are already being made to give them a hearty welcome. A letter has been received by Rev. J. T. Docking, of Boston University, the organizer of the Pilgrimage, from Mr. Foster Barnes, of Epworth, Brazil, the editor and proprietor of *Epworth's Bell*, which shows the light in which the movement is regarded by our English brethren, and the spirit in which the Pilgrims will be received. In his letter Mr. Barnes says:

"Some weeks ago I wrote to our dear friend, Rev. W. H. Meredith, whom I saw when he visited Epworth, and I now ask him for some particulars as to the rumor about a Pilgrimage, and on Thursday last I received from him a copy of the small book. I thereupon decided to set all doubts at rest on the part of our people by inserting it in the paper which I publish weekly, the *Epworth Bell*. It may perhaps not be too much to hope that, by the blessing of God, your coming amongst us may be followed by rich spiritual results; and that among other things, some of our younger people may be informed and impressed with the grandeur of the Epworth League." It does seem so strange, so like a dream, that the servants of God from both sides of the great ocean should meet; or, rather, that it should give forth to heaven, where they shall come from the east and the west and the north and the south, and shall sit down in the kingdom of God!

These are encouraging and hopeful words, and the desire they express will be echoed by Epworthians everywhere.

The late Mrs. Elizabeth Sleeper Davis makes, by her will, the following bequests to individuals and societies: To Jacob Sleeper, Stephen Westcott Sleeper, Henry Davis Sleeper, Westcott Harper Fiske, William Armistead Harper, and Henry Sleeper Harper, in different proportions, her share of the estate known as the "Epworth Building" on Milk St., and the income thereof, and to their heirs and assigns forever. After devising some of her personal estate to relatives, she bequeaths the residue to the New England Branch of the Woman's Foreign Missionary Society. To the New England Branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, \$5,000. To Rev. John Dillon Bromley, of Boston, \$10,000. To Rev. Samuel Upjohn, of Germantown, Pa., \$1,500. To Rev. George A. Bowles and wife of Hartford, Ct., each \$1,000. To Caroline A. Parkinson, daughter of Rev. George A. Bowles, \$2,000. To the blind George A. Bowles, \$1,000. To Maria Hill, of Washington, D. C., \$1,000. To Dr. Charles Cullen, of Boston, \$1,000. To Clementine Butler, daughter of Rev. Dr. William Butler, of Newton; Maria Higgins, daughter of Rev. Samuel Higgins, of Germantown, Pa.; Rev. Caroline Reed (widow of the late Rev. Samuel G. Reed), of Roxbury, each \$200. To the Prichard's Aid Society of the New England Conference of the Methodist Episcopal Church, \$1,000. To the Methodist Episcopal Church of Boston, \$1,000. To the Boston University, and her sister, Ida Morrison, each \$500. To the Nickerson House, Tyler St., Boston, \$200. To Clara Cushman, now missionary in China; Elizabeth Gibson, now of Albany, returned missionary from India; Mary Taylor, of Bromfield St. Church, Boston, each \$100. To the Publishing House of the Methodist Episcopal Church at Calcutta, India, \$2,000. To the "Contingent Fund" of the New England Branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, \$1,000. To the Zenana Paper Fund of India, \$1,000.

The editor, waiting some hours for a train at Ponkeepsie, utilized a portion of the time by visiting Vassar College. This institution is situated two miles from the city. There is a large campus covered with a beautiful growth of trees and ornamented with a fascinating variety of plants and flowers. The college buildings, constructed of brick, comprise the Main Building, a structure five hundred feet long, containing the students' rooms, apartments for officers of the college, recreation-rooms, the chapel, library, dining-rooms, parlors, offices, etc.; the Vassar Brothers' Laboratory of Physics and Chemistry; the Museum, containing the collections of natural history, the art galleries, the mineralogical and the botanical collections; the Observatory; the Alumnal Gymnasium; the Conservatory; the Lodge; and various other buildings. In the library, which contains 18,000 volumes, the visitor is fittingly greeted at the entrance with a bust of Matthew Vassar, the founder; and on canvas, hung above it, you see his intelligent, open, manly, and benignant face. He was a pioneer in the cause of the liberation of womanhood and in the purpose to enable her to develop at her best all the normal capabilities that God has given her. It is with this great soul who, being dead, yet impressively speaketh. When Matthew Vassar launched this gracious benefecence he was sufficiently prophetic to pen these words in connection with it: "It occurred to me that woman, having received from her Creator

the same intellectual constitution as man, has the same right as man to intellectual culture and development. It is my hope to be the instrument in the hand of Providence of founding an institution which shall accomplish for young women what our colleges are accomplishing for young men." The management assumes that the institution is undenominational, and that such was the purpose of the founder. Mr. Vassar may have been large-souled enough to entertain such a catholic spirit, but it must be confessed that the ordinary Baptist makes rather unnatural and awkward work in the effort to be undenominational. With a majority of the board of trustees and of the faculty of the Baptist persuasion, the inference is entirely reasonable that the college is managed in the interests of that aggressive and self-sustained church.

BOSTON UNIVERSITY.

Under the Caspian Sea, it is said, there is a beautiful city which in sunny weather can be distinctly seen by its houses and streets. Thus only when the sunny days of June are here in Boston University seen. Hidden away under the ruffled surface of this intellectual city, it quietly and unostentatiously does a mighty work.

The Baccalaureate.

Jacob Sleeper hall was filled. Rev. G. E. Strohbridge, of New York, read the responsive prayer, and Olin A. Carter, of the School of Theology, offered prayer. The subject of President Warren's address was "The Master of Destiny." It was a very clear analysis of the difficulties which meet young men and women through life, and furnished a key, from a Christian standpoint, to the difficulties concerning the fixed factors in human life are: 1. The inherited peculiarities which each one of us brings into the world; 2. Another factor, over which we have no control, and yet one which greatly affects the whole physical, intellectual, and even moral life, is found in the physical surroundings into which we are born; 3. The social influences to which we are subjected independent of our choice; 4. Another strain, unalterable necessity of our earthly lot is that exemplified in what is so fittingly termed the struggle for existence; 5. The last of these cruel necessities is death. Now, how can these difficulties be met? By removing sin; by redemption, which will work the race's salvation; by the self-chosen relation to the world's Redeemer. In closing, he said: "Least of all should you forget that, offsetting all the fixed factors of defeat and hardship, God is every hour at work, seeking to fit around and within your life new factors of a blessed future. Teach these things to a weary world; teach them by word, teach them by life. In proportion as you teach them shall you find the hewn stones of God's enclosing purposes changing, growing, getting wider, giving you ampler room, increasing safety, a keener life. You shall find them changing into jasper walls and pearly gates. Your timorous soul shall be filled with sweet security and shall sing, 'O Lord, my God, be glorified.' For it is love and tenderest compassion that Thou hast loved me about that I cannot get out; Thou hast enclosed my eyes with hewn stones." Whoever attains this grace becomes a master of destiny.

Alumni Reunions.

The various alumni associations held their annual meetings in various sections of the city, enjoying a banquet, listening to speeches, exchanging congratulations, and transacting business. All of them were well attended and much enthusiasm was manifested for each special department and for the whole work of the University.

Graduating Exercises.

An audience completely filling Tremont Temple showed by their presence their interest in the University; and it was an audience representative of the intellectual culture and moral force of the community. Among those on the platform, besides some of the faculty and many clergymen, were His Excellency, Hon. William E. Russell, ex-Gov. William Claflin, and Adjutant General Daniel. Rev. W. W. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria M. Ramsay, offered prayer. Nine graduates from the various departments were speakers. Norman F. Hasseltine, from the Law School, spoke of "The Decline of Forensic Eloquence," giving as the main reason the progress of the press; Osman C. B. Nason, from the Medical School, in "Unsolved Problems in the Science of Physiology," skillfully traced the as yet incomplete knowledge of the human body and the ills it is heir to; Charles T. Snow, from the College of Liberal Arts, treated ably an important and timely topic: "American Reciprocity." Maria

The Family.

MY GUEST.

One day I sat dejected,
So sick my heart and sore,
When a stranger unexpected
Knocked softly at the door.
He seemed one poor and needy,
Yet, with such want I sighed,
I gave him entrance speedy,
And pressed him to abide.

Then gently like a brother,
He brought me inward cheer,
Till no compassion other
Was half so sweet and dear.

At last I said, "Why sever
The tie that makes me blest?
Abide, O Jesus, ever!"
And He is still my Guest.

M.

ELDER LAMB'S DONATION.

Good old Elder Lamb had labored for a thousand nights and days,
And had preached the blessed Bible in a multitude of ways;
Had received a message daily over faith's celestial wire,
And had kept his little chapel full of flames of heavenly fire.
He had raised a numerous family, straight and sturdy as he,
And his boys were all considered as unaturally good;
And his "slender salary" kept him till went forth the proclamation
"We will pay him up this season with a generous large donation."

So they brought him hay and barley, and some corn upon the ear—
Straw enough to bed his pony forever and a year,
And they strewn him with potatoes of inconsequential size,
And some onions whose completeness drew the moisture from his eyes;
And some cider—more like water, in an inventory strict—
And some apples, pears, and peaches that the autumn gales had picked;
And some strings of dried-up apples—mummies of the fruit creation—
Came to swell the doleful census of Elder Lamb's donation.

And radishes and turnips pressed the pumpkin's cheerful cheek,
Likewise beans enough to furnish half of Boston for a week,
And some butter that was worthy to have Samson for a foe,
And some eggs whose inner nature held the legend of "Lone Ago";
And some stove wood, green and crooked, on his flower-beds was laid,
Fit to furnish fire departments with the most substantial aid.

And things unappreciated found this night their true vocation
In the museum of relics, known as Elder Lamb's donation.
There were biscuits whose material was their own secure defense;
There were sausages whose acuteness bore the sad perfume of tallow;
There were jellies undissolved, there were mysterious laden pies;
There was bread that long had waited for the signal to arise.
There were cookies tasting clearly of the drear and musty past;
There were doughnuts that in justice 'mongst the metals might be classed;
There were chickens, geese and turkeys, that had long been on probation;
Now received in full connection at Elder Lamb's donation.

Then they gave his wife a wrapper made for some one not so tall,
And they brought him twenty slippers every pair of which was small;
And they covered him with sackcloth, as it were in various bits,
And they clothed his helpless children in a wardrobe of misery;
And they trimmed his house with "Welcome" and "some bric-a-brac trash,"
And some absent-minded brother brought five dollars all in cash!

Which the good old pastor handled with a thrill of exultation,
Wishing that in fifty more might have come his whole donation.
Morning came at last, in splendor; but the Elder, wrapped in grief,
Knelt amid decaying produce and the ruins of his home;
And his piety had never till that morning been so bright,
For he prayed for those who brought him to that unexpected plight.
But some worldly thoughts intruded; for he wondered 'o'er and 'o'er
If they'd buy that day at auction what they gave the night before;
And his fervent prayer concluded with the natural exclamation:
"Take me to Thyself in mercy, Lord, before my next donation!"

—WILL CARLETON, in *Ladies' Home Journal*.

THOUGHTS FOR THE THOUGHTFUL.

The years of heaven will all earth's little pain make good. —Helen Hunt Jackson.

Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand. —Carlyle.

Vainly we weep and wail with our sorrow—
We cannot see His roads, they lie so broad;
But His eternal day knows no to-morrow,
And life and death are all the same to God.

—Olia Thaxter.

There is a lofty realm which only the man of faith is privileged to enter—the realm where all things are possible. In speaking of it, the same predicate is used of the man of faith and of God. "With God all things are possible." "All things are possible to him that believeth." In rising to a belief in God's power and love, we enter the field of the Omnipotent. All things are possible to men of faith, through their laying hold of God's power by means of a simple belief in it. It is not most remarkable that God asks us to come with Him into this wonder-working sphere? The miracle of turning to God becomes possible for ourselves or for others when we believe it is possible. Let us go up into the wide and airy uplands of faith, where God Himself tells us all things are possible to us, and where He offers us a share of His spiritual power. All things are possible to us only as we believe all things are possible to God. Let us scorn to rest in little faith. Let us rise from such meagreness to the might and majesty of great faith. We have a great Saviour; let us greatly trust Him. His work is great, and must be done in the marvelous might of a great faith. —S. S. Times.

There is no day but has its share of light,
And somewhere in the dark there shines a star at night.
There is no cloud, however black and grim,
That does not touch the sunlight with its outmost rim.

There is no sorrow borne without its gain,
No perfect joy that was not shared in with pain.
There is no rose from such meagreness to the might and majesty of great faith. We have a great Saviour; let us greatly trust Him. His work is great, and must be done in the marvelous might of a great faith. —S. S. Times.

This thought, my friend, take with thee for the days:
God were not God if man could fathom all His ways.
And as thy day goes down its western slope,
Know, next to faith, His greatest gift to thee is hope.

—Selected.

When Christ has been put in the sepulchre,
Then the sepulchre becomes forever thereafter the dearest spot in the garden. Anything that makes us cherish the Saviour more, is the most precious thing we have. No one thinks so much of Him as that poor tried

soul, who has had his hand held by Him under the gloom of a great sorrow. And the very sorrow then becomes valuable to us, and in all the running years continues to grow dearer even to the end. The axe that prunes the spire-tree bears on its edge the odor of the branch it has struck. Jesus is that Husbandman that comes down into the garden of spices to show even by the way in which He cuts, how much He cherishes. I have in mind a dear friend, who has stood with me in the work of our common Master for this many a day. We have taken sweet counsel together and gone to the house of God in company. "Very pleasant hast thou been unto me, my brother." Now he is under a cloud of trial. One voice he loved tenderly is still. One hand that clasped his, lies relaxed forever. He has a new "sepulchre" in his "garden." I looked down the other day in the grave with him. I saw through it. So did he. It was all light there. And now I believe that he and his—his dear Christian friends—have no spot so precious to them in all their garden as that where the sepulchre stands. Into the very midst of their sorrow they asked the dying Saviour to come! And for one—I would speak humbly—I think I would even welcome their affliction, if I was only sure I could share in their gladness and rest in their repose. It is a fine thing to put a sorrow at bay, but it is a finer still to put it under foot until it is conquered, then raise it up as a companion and cherish it to be a friend. —Christian at Work.

A father whose wealth is in ships and warehouses, and railroads, and who has an acre garden attached to the country homestead, summons his boys one spring, as he is going to Europe, and says to them, "I put this garden in your charge; spend what you will; cultivate according to your own best judgment; send the product to the market, and account to me for sales and expenditures when I get home." "But, father," say the boys, "what shall we sow?" "I cannot tell you; you must judge for yourselves." "Where shall we sell?" "Find out for yourselves." "What prices ought we to get?" "Learn for yourselves." "But, father, we know nothing about gardening; we shall make dreadful mistakes." "No doubt you will," replies the father, "and you will learn by your mistakes; and it is your learning, not the gardening, I care for." "But, father, we are afraid we shall bankrupt you." The father laughs and replies, "You cannot bankrupt me, if you try, with the summer's gardening on an acre plot." "But, father," finally protest the boys, "we are afraid that when you come back and see how poorly we have done, you will find fault with us and be so angry that you will sue such a trust." And the father catches up a piece of paper and writes upon it: "Know all men by these presents that I hereby appoint my boys, James and John, my true and lawful attorneys, to do all things that may be necessary in the cultivation and charge of my acre garden, and I hereby ratify and confirm beforehand whatever they may do." And he signs it, hands it to them, and goes his way. So God gives to us, His children, in this summer day out of eternity which we call life, and on this little acre plot of ground out of the universe which we call the world, the responsibility and the liberty involved in the charge of our own destinies; and with this He gives power of attorney, promising beforehand to ratify and confirm whatever we do in loyal service to Him and in loyal allegiance to His name and honor. God help us all, in a humble but trusting and courageous spirit, to accept the sublime trust He has reposed in us, and to prove ourselves worthy of it by our loyalty to Him who has bestowed it upon us and to that life of service to which by this trust He calls us! —Lyman Abbott, D. D.

COMFORT IN THE DARK HOUR.

MRS. J. B. HILL.

"The air is full of farewells to the dying,
And mourning for the dead."

It has seemed particularly so to me of late, for I have been in the house of mourning so often, and have seen something of the deep sorrow at the break of loved and sacred ties. But to the Christian, as America's much-loved poet sings:—
"There is no death! What seems so is transition;" and have we not realized the truth of this as we stood beside the dying friend, sometimes an aged one, as death laid its icy hand on brow and lip? How strangely the lines of care disappeared—the lips so lately quivering from pain wearing a sweet smile, the whole face in its calm peace telling us that our dear one was truly resting. We have stood at the death-bed of many dear to us, and in some cases have had a glimpse of the glory beyond the stars. One sweet young mother left her husband and three little children with a smile, saying, "I love you all, but Jesus more. I have prayed for you. We will meet again;" and to her husband: "Train our children in the fear of the Lord. Love Him more and serve Him better than I ever have done." Another young friend sang "Safe in the arms of Jesus" just as her feet touched the dark waters of the Jordan. While yet another, who had visions of glory from the spirit land, with rapt and radiant look conversed with Jesus and mother. If the godless would only realize that they must die, and that they must then have a Divine Friend to sustain them, they would with one old say, "Let me die the death of the righteous, and may my end be like his."

In the hour of sorrow we find God's grace sufficient. He is a Friend that sticketh closer than a brother, and when our beloved are hidden from our sight, we realize that underneath us are the "everlasting arms." Heaven then becomes a real place to us. Our friends are with Jesus, and we think of them hourly, wondering how they are employed—if they are perfectly happy without us; and then we say with happiness in our hearts, "They will not return to us, but we shall go to them."

Our Master was called the "Man of Sorrows," and from the very fact that He was often lonely and sad while in the flesh, He can bind up wounded hearts as none other can. Not long ago a mother who had just buried two lovely daughters, gave a wonderful testimony in meeting, praising God for His goodness to her and adding that she had "never loved Him so much before, and that His sustaining grace had made her sorrow so easy to bear." Do we not always find it so? The clouds long very dark seen in the distance; we are afraid of the valley over which the shadows lie so heavily; but when we enter it, great is our surprise to find the valley all aglow with light from the Celestial City, and the brightness of our Father's smile cheers us on our way.

O mourning one! Go dry thy tears;
Give to the winds and waves thy fears;
The star of hope doth brightly shine;
Promises sweet our pathway line.
One day when earthly toil is o'er,
We'll meet upon a happier shore.

Nantucket, Mass.

ABOUT WOMEN.

Mrs. Amelia E. Barr, the popular novelist, has been the mother of fifteen children. It is only of late years that she has discovered her ability to write stories.

Mrs. Bailey, wife of the editor of the *Utica Observer*, has recently devised and patented an arrangement to be attached to hospital beds by which a patient is enabled to raise or lower himself without assistance.

Mrs. Sarah B. Cooper, of California, has under her supervision, it is said, twenty-five kindergartens, containing altogether over two thousand pupils. Mrs. Leland Stanford contributes about \$30,000 yearly to the support of these schools.

It is not generally known that the late Marshal Von Moltke's wife was an English woman, his sister's step-daughter. He was many years her senior, but the marriage was extremely happy, and her death was a terrible blow to him. He built a mausoleum for her on his Silesian estate, and was devoted to her memory.

Mrs. Horace Goodwin, of Boston, has invented a spoon for measuring medicine, with which the exact quantity can be given without spilling. The spoons are of sterling silver and are already on the market.

The organization of fashionable New York women known as the "Colonial Dames of America," recently filed a certificate of incorporation. The object of the society is to preserve manuscripts and relics of the past, and to inculcate patriotism and an interest in American history.

It is quite the fashion at summer resorts to name cottages after the wild flowers and plants of the locality. Mrs. Dodge, editor of St. Nicholas, calls her cottage in the Catskills "Yarrow." Miss Dora Wheeler calls her "Pennyroyal;" another is "Wake Robin;" and still another is "Larkspur."

The degree of Ph. G. at the Philadelphia College of Pharmacy has been earned by Miss Jean Gordon, of Cincinnati. She is one of the six out of the class of 184, who attained the grade "distinguished." Her average was the highest ever taken by a woman graduate of that college.

The *Jewish Messenger* says: "Woman suffrage in the synagogue is being spiritedly advocated in Rochester, N. Y. There is no reason why the Jews should not vote in the synagogue. The synagogue needs the personal influence and spirituality of its women. The *Messenger* for many years has advocated this reform, and it is glad to note any movement in favor of the emancipation of the Jewish."

THE HOUSE ON SEVENTH STREET.

AT first thought it was not very unlike the houses in which the majority of young people with moderate means see up house-keeping. It was a two-story cottage, tasteful and modern without, and with an interior even more attractive, embodying, as it did, Mrs. Wilford's exquisite taste. Not that the furnishings were particularly luxurious, but the most artistic eye could find no false effects or unfortunate combinations in all its dainty completeness. In short, it was one of those homes which seem to impart to every creature blessed enough to come within their charmed atmosphere something of their own serene harmony.

But if the house on Seventh Street was in no wise remarkable in the city of Weston, the same could not be said of its mistress, Louise Wilford. She was a delicate, sweet-faced woman, whose clear gray eyes had the faculty of spying out a hidden sorrow, and offering their unobtrusive sympathy in one comprehensive glance. Her mother said of her, "Louise always had the most extravagant notions about the duty of everybody to everybody else. If marriage don't cure her nothing will." And Mrs. Wilford soon made it evident that marriage had not altered a peculiarity which was, indeed, a fundamental characteristic of her nature.

Her honeymoon was hardly over when what her friends called "Louise's oddity" began to assert itself.

"Fred," she remarked placidly one evening, as she and her husband sat together in their cozy parlor, a suggestive picture of domestic comfort, "Fred, do you know I want to take a boarder!"

Mr. Wilford dropped his book, and looked at his wife with an expression of the utmost consternation. "Louise! What do you mean? Are you getting tired of my company?" Then, more tenderly, "Don't I give you plenty of money enough, dearest? What is up, anyway?"

"What a goose you are, Fred," said Mrs. Wilford, dipping smilingly into a bowl of fruit. "I could ever get tired of you!" She slipped out of her chair and knelt by her husband's side, lifting her eloquent eyes to his face. "You know, dear, they say Mr. Maxwell is trying to leave off drinking."

Mr. Wilford nodded. He, with all other good citizens of Weston, was interested in the attempted reformation of this brilliant young lawyer, who had come so near total shipwreck. But with the obtuseness common to mortals, Fred failed to see how this fact was related to his own personal comfort. "And I've been thinking," Louise went on earnestly, "that he must meet a great deal of temptation boarding at the hotel. And his wife can't come till September, Fred, he told me so himself. And I'd like to have him here while he's sober. I think you'd better have Mr. Wilford make a wry face. 'Of course I admire your feeling, my dear girl, but don't you think it is a little fanatical and—morbid to sacrifice your home comfort for other people in that way?'"

Louise's arm went round his neck pleadingly. "Fred! It's because my heart is dear to me that I want to use it partly for others. We're not, you know, to sacrifice that which costs us nothing, and I want to offer Him the best I have."

Mr. Wilford gently kissed his wife's cheek. "You're right, Louise. I think you're always right. But I don't see," he added with a smile, "just how you're going to work your scheme on Maxwell. You can't say you want to reform him."

"Oh, I'll manage that," answered Louise confidently. "And she did manage with a diplomacy strictly feminine. Mr. Maxwell was invited to tea one evening, and, under the enchantment of the social atmosphere, he himself hesitatingly made the proposition his hostess was so anxious to have him make. And if Louise ever thought regretfully of the pleasant evening and Fred had passed alone together, she felt more than paid for her sacrifice when, three months after, the lawyer's wife had looked her in the face and said, 'Mrs. Wilford, I owe you all one woman can owe another. I believe that my husband's safety is due to you.' And then the two women, strangers before, had kissed each other and had clung to each other as sisters might have done."

Just what that visit meant to Mary McIntyre's life, even Mrs. Wilford never knew. The girl's starved nature drank in the beauty about her as a flower drinks in the dew and sunshine. Her soul and body alike gathered strength in this new atmosphere of kindness and tranquillity. For months it had seemed to the child that she was too busy, or else too tired, to pray. But now on her knees she begged God to give her an opportunity of doing something for this new friend. Modern cynicism to the contrary notwithstanding, it was a flower that took root so strongly as ever in the human heart, and blossomed as beautifully, if only the right seed be sown.

Once, indeed, Weston was aroused when it was rumored that a fallen woman, who wished to escape from her evil life, had for several days been sheltered at Mrs. Wilford's home. People said indignantly that really Mrs. Wilford carried things to excess, and asked what would become of the safeguards of society if every one followed her example. But before the calm candor of Louise Wilford's gray eyes, and in the presence of her womanly dignity, even ill-natured gossip was fain to lay its finger on its lips. And after a time Weston came to think and to say indulgently that Mrs. Wilford was really different from other people, and could do what no one else would, eyes, and in the presence of her womanly dignity, even ill-natured gossip was fain to lay its finger on its lips. And after a time Weston came to think and to say indulgently that Mrs. Wilford was really different from other people, and could do what no one else would, eyes, and in the presence of her womanly dignity, even ill-natured gossip was fain to lay its finger on its lips.

The full history of the house on Seventh Street has never been written. No record has been kept of the tempted boys who have found at Mrs. Wilford's an attraction that was a safeguard to their unwary feet; of the homesick girls who have there forgotten their loneliness; of the heavy hearts whose beauty has cheered, of the lives its influence has made better. But the house on Seventh Street, like a city of old, is walked about by the prayers that rise for it, daily, from many grateful hearts. —Presbyterian.

THE FLAG ABOVE THE SCHOOL.

Unfurl our emblem free—
A star lit from the East,
Our symbolized Love,
May every ray abide,
A glory, as a guide,
Our Learning's course beside,
And flame above.

There let its impulse glow,
Each line glad lessons bring,
That youth may learn;
Clear in their beams combined,
In league of stars be given—
Freedom in Union twined
May all discern.

Banner whose sign we sing,
Whose themes proud visions bring,
We hail thee now;
Whence part in view,
Proffer a future true,
And loyal ties renew
With free soul's vow!

—HENRY O'MEARA, in "Ballads of America."

A LIFE WASTED.

ABOUT thirty years ago a gentleman from New York, who was traveling in the South, met a young girl of great beauty and wealth and married her. They returned to New York, and plunged into a mad whirl of gaiety. The young wife had been a gentle, thoughtful girl, anxious to help all suffering and want, and to serve her God faithfully; but, as Mrs. L., she had troops of flatterers. Her beauty and dresses were described in the society journals; her bon mots flew from her mouth to court; her equipage was one of the most attractive in the park. In a few months she was intoxicated with admiration. She and her husband fitted from New York to Newport, from London to Paris, with no object but enjoyment. There were other men and women of their class who had some other worthy pursuit—literature, or art, or the elevation of the poor classes—but L. and her wife lived solely for amusements. They dressed, danced, dined, hurried from ball to reception and from opera to dinner. Young girls looked at Mrs. L. with fervent admiration, perhaps with envy, as the foremost leader of society. About ten years ago she was returning alone from California, when an accident occurred on the railroad train in which she was a passenger, and she received a fatal internal injury. She was carried into a wayside station, and there, attended only by a physician from a neighboring village, she died.

Dr. Blank has said that it was one of the most painful experiences of his life.

"I had to tell her that she had but an hour to live. She was not suffering any pain; her only consciousness of hurt was that she was unable to move, so that it was no wonder she could not believe me."

"I must go home," she said imperatively, 'to New York.'"

"Madame, it is impossible. If you are moved it will shorten the time you have to live."

"She was lying on the floor. The brakemen had rolled their coats to make her a pillow. She looked about her at the little dingy station with the stove, stained with tobacco, in the midst."

"I have but an hour, you tell me?"

"Not more."

"And this is all that is left me of the world? It is not much, doctor, with a half smile."

"The men left the room, and I locked the door that she might not be disturbed. She threw her arms over her face and lay quiet a long time; then she turned on me in a frenzy."

"To think all that I might have done with my money and my time! God wanted me to help the poor and the sick; it's too late now. I've only an hour!" She struggled up wildly. "Why, doctor, I did nothing—noting but lead the fashion! Great God! The fashion! Now, I've only an hour! An hour!"

"But she had not even that, for the exertion had proved fatal, and in a moment she lay dead at my feet."

"No sermon that I ever heard was like that woman's despairing cry, 'It's too late!'" —Selected.

TO PRESERVE HUSBANDS.

A LARGE congregation was present at the Jefferson Avenue Church of Saginaw, Mich., on a recent Sunday evening, to hear Rev. Dr. C. M. Coburn answer a number of questions asked by members of the congregation. One of these was: "How can a young woman best preserve the love of her husband?" Dr. Coburn said: "I gave this question to my wife to answer, as she knows all about the subject. She replied to it as follows:—

Little Folks.

THE MAN AND HIS ENEMY.

A Parable.

ELEANOR B. DEANE.

THERE was a beautiful house, pleasantly situated among others of a like appearance. It was very attractive outwardly, and within it was elegantly furnished. Every room was finished and ornamented with taste. One man owned it and lived in it. He was not lonely because everything in his house contributed to his happiness, and he had many friends.

But the owner of this fine mansion had one enemy—a coarse and brutal foe. What this enemy wished to do was to destroy the house and its inmate. To accomplish this he must get inside. But he could get no invitation in his own person, and he could not enter without permission.

It happened that this enemy had allies—those who were enough like him to help him, though they had a better appearance and a better reputation. Now, on a time, being so advised by some acquaintances, he gave admission to these unsuspected ones, who were really, though secretly, his enemies. And he was so much pleased with their company, that soon he was never without one or other of them in his house. They made so much merriment for him and his associates that he would not turn them out.

It was not long before a careful observer could have seen that there was a change for the worse in the house—yes, and in the owner of the mansion too. Things outside were neglected. The windows looked dim as if with dirt, and the doors lost their hinges. Within, the once pleasant rooms were sadly altered. The furniture got out of repair; dust settled thickly over all the place, and the beautiful ornaments were dulled or broken, lost or destroyed.

All this time the guests that had become inmates, and were enemies, were silently at work in every part of the house, undermining and spoiling the fair dwelling. Worse than this, through their influence the owner was induced to believe that he had been prejudiced; and so he asked in the very arch-enemy himself, and never again let him go from his house.

Then the work of destruction went on with great rapidity. Nothing was saved without or within. The foundations every day grew weaker. The owner knew nothing but misery except when in a state of forgetfulness; and, deserted by old acquaintances, mourned by real friends, the house fell in utter ruin, and the owner miserably perished in its fall.

Shall I tell you the meaning of all this? Perhaps you already suspect it.

There was a young man just starting in life for himself. He was strong, well-formed, erect, full of health and courage, and of a beautiful countenance. He was of good understanding, had a kind heart, and had been well brought up. This was the house and its owner.

He dressed with care, and kept his person scrupulously neat. He had been carefully educated, and he loved all that was beautiful in nature and art; and his cultivated taste and brilliant attainments, and his courteous manners, made the furniture and ornaments of the house, afforded enjoyment to himself, and made him attractive to his friends. Hitherto no intoxicating drink had passed his lips.

But now, apart from early friends, in a place new to him, he formed a variety of acquaintances. Some of these had no objection to using wine and beer. These frequently invited our young man to join them in drinking. At first he declined, and they let it pass. Then they began to laugh at him. They said things that made him feel ashamed of caring for what his mother had warned him against. Stinging, cutting words they used, which might have made him see that they were not true friends; but he wanted to prove that he had no fear for himself, and so he drank wine with these new companions. Having done it once, he did it again; and did it often and more often. Wine and beer—these were the allies, the helpers of the young man's great enemy, Strong Drink.

And soon it might have been seen that a change had come over the young man. He grew negligent about his dress and his person. His fine eyes lost something of their brightness; especially they lost the look of kindness. He was less gracious in speech. He used language that once would have been shocking to him. He ceased to cultivate his mind by the best reading and thinking. He grew suspicious of his best friends. He grew quarrelsome. His fine courtesy of manner was changed to rudeness, and he was often violent and abusive. Thus the handsome furniture and elegant ornaments of the house were spoiled.

Mild drinks no longer satisfied the young man, and he had grown to have the appearance of age, so he took the stronger, and then the strongest drinks. Thus the fiendish enemy, Alcohol, had the man, body and soul, wholly under his influence. The stomach, brain and heart of the once noble youth were badly diseased, and his hands trembled. He tottered, nay, staggered, in his gait. He lost the respect of the community. His pretended friends forsook him, and when sober he despaired himself.

And he went early into a drunkard's grave. How came it thus to befall a young man who had been a temperance boy?

He trusted in his own strength. He thought he could stop drinking when drink began to hurt him. He would not believe that alcohol could so act on him as to destroy his sense. Others might be fooled—but not he. He could not bear to be ridiculed for thinking much of his mother and her warnings. He considered it more brave to run a risk than to keep on safe ground. He asked no counsel of his true friends, nor of his best, his heavenly, Friend.

So he was lost.

Hilarious Giving.

"God loveth a cheerful giver." Have you studied the precise import of the word translated "cheerful"? It came to me with wonderful force a few days since, as I was reading my Greek Testament. The word is *hilaros*. There is no mistaking its import. God loves a whole-souled, "hilarious" giver—one who

is not ashamed of the cause for which he gives—one who, with a strong, buoyant, joyous confidence in the cause, in the men who are working with him for it, and, above all, in the God who directs the work, gives freely, heartily and with a swing! To the sense of duty from the law of Christian service, shall we not by God's help add this crowning grace of spontaneous, hearty, hilarious Christian giving of time and money for the cause of our Master?—President M. E. Gates.

Bits of Fun.

—*Young Husband*: "Don't you quite understand how to do it, darling?" *Young Wife*: "Yes, it is all quite clear; but it says 'first clean your turkey,' and I was wondering whether one should use talcum or regular cleaning soap."

—*How did the young woman who wrote the poem for like it?* "I asked one of my friends of Willie Washington."

"She didn't say anything," said Willie, "except that I ought to send it to a chloroplast and have its feet attended to."

A correspondent, who thinks there's nothing new under the sun, says: Adam had the tree. At least Milton says so ("Paradise Lost," Book II.).

—*For Adam at the new*
Heart-struck with chilling grips.

—*Prepossessing Female* (to photographer): "What will you take me for?"
Photographer (gallantly): "For better or worse."

—*Prepossessing Female* (smiling): "I guess you'll have to content yourself with a negative."

Farm and Garden.

Potatoes Earlier than Corn.

When corn is planted late in the season, after the soil has been warmed, it grows very rapidly, and soon attains size enough to cultivate easily between the rows. At this late season, potatoes are usually their sprouts rubbed off once at least, and sometimes twice, before planting, with the result each of diminishing their vigor. Hence late-planted potatoes germinate not much quicker than those planted while the ground is cold. In a dry spring like the present in most places early planted potatoes are sometimes up before corn planted at the same time. Corn needs both warmth and moisture to insure germination. If wet weather comes without warmth, even good seed may rot, while if the soil remains cold and dry, unless well pulverized around the seed the latter may lie a week or more ungerminated by dry lumps and unable even to germinate. Potatoes under like circumstances would sprout from the starch in the tuber the nutriment the plants required until the roots could reach moisture and suitable plant food. —*American Cultivator*.

Sheep.

Sheep are valuable on a farm for several reasons. They eat and relish and thrive on many things that neither cattle nor horses will touch. They are a great asset to the farm that has no other animals can kill. They turn out wool, mutton and tallow, and are gentle and easily managed. Much has been said of their enriching the soil; but they can leave it only what they get from it or from some other source. A flock of starved sheep is not going to add much fertility to the soil. But give them plenty of rich food, and they will turn it into wool, tallow and rich manure. They will crop and clear off tender weeds and briars, and they eat many weeds that otherwise would grow; but they should never be expected to live exclusively on such coarse and insubstantial food. This will do for roughage, but they need substantial food in addition. Something does not come of nothing. —*Mirror and Farmer*.

Raspberries and Blackberries.

Review of the Week.

Friday, June 2.

The public debt increased in May \$622,077.
Eight thousand dollars are now idle in London.
The World's Fair has been actively attacked by organized labor.
An oatmeal mill trust, which controls the entire output, has been formed.
The revolution in Hayti on May 28 is reported to have been a serious affair.
The Women's Open Air Gymnasium was opened at Charlestown in this city.
The careworn official at the first step in the construction of the Trans-Siberian railway yesterday.
It is said that the Mackay syndicate has purchased the Mobile & Ohio Railroad for \$3,500,000.
The famous "baccarat" scandal trial in London, in which the Prince of Wales is involved, began yesterday.
Dr. Talmage preached the election sermon on the 25th anniversary of the organization of the Ancient Society yesterday.
Brigands derailed a train in Turkey, robbed the passengers, and held several German and English tourists for a ransom of \$40,000.
The bill providing for a close season for killing seals in Bering Sea passed its second reading yesterday in the House of Commons.

Wednesday, June 3.

An epidemic raged throughout the West yesterday, and many lives were lost.
A deficit of ten million francs has been discovered in "Peter's" account.
Judge Josiah G. Abbott died yesterday at his residence at Wellesley Hills.
Ireland's population has fallen off nearly half a million since the last census.
President Warren delivered the annual baccarat sermon at Boston University yesterday.
The Japanese policeman who attacked the careworn has been sentenced to penal servitude for life.
Secretary Foster announced that four and one-half per cent. bonds will be redeemed September 2.
The Prince of Wales appeared on the witness stand in the "baccarat" suit, and was cross-examined by a juror.
The case is reported to have said that his policy towards the Jews is in retaliation for their anti-Semitic sympathies.

Thursday, June 4.

Benson J. Loring, the historian, is dead.
Russell & Co., the oldest American house in China, has failed.
Lightning caused a terrific explosion of dynamite in Germany.
The Pope has made a will, bequeathing his property to the Holy See.
A monument to the Confederate dead was unveiled at Jackson, Miss.
A steam pipe on the cruiser "Concord" exploded, causing two deaths.
A deluge and tornado in northern Ohio caused damage and loss of life.
The Lake Mohonk Negro Conference opened, ex-President Hayes giving the address.
Chancellor M. Depew gave the address at the unveiling of the Grant monument at Helena, Ill.
The Connecticut Supreme Court has decided the disputed ballot case in favor of the Republicans.
Miss Mary Emerson, of West Dedham, was murdered by strangulation; a boarder is held for the crime.
The English government will shortly suspend the Crimes act in parts of Ireland, as being no longer necessary.

Friday, June 5.

Rev. Dr. L. Abbott and M. E. Jessup addressed the Mohonk Conference.
The Bering Sea "closed season" bill had its third reading in the House of Commons.
The Massachusetts House passed the Redistricting bill without amendment.
Judge William Allen, of the Supreme bench of Massachusetts, died suddenly at Northampton.
Hon. W. D. Owen was appointed to the newly-created office of superintendent of immigration.
A Catholic and Greek riot in Jerusalem was suppressed by Turkish troops; many rioters were killed.
The "Itala" has been surrendered to the U. S. naval force at Iquique, and will return to San Diego.
The election of Dr. Phillips Brooks to the bishopric has been approved by a sufficient number of diocesan committees.

Saturday, June 6.

London's population is 4,211,066.
Ex-Gov. Lippitt, of Rhode Island, is dead.
Hundreds of the Alaskans are dying of influenza.
The Bering Sea bill has passed both houses of Parliament.
The Boston Traveler has been sold to the committee of One Hundred.
The directors of Union Theological Seminary decline to oust Prof. Briggs.
The tobacco grown in Massachusetts during the census year was 2,794,485 pounds.
The mayor of Philadelphia offers \$5,000 for the arrest of the fugitive president of the Key-Stone National Bank.
Archbishop Ireland protests against the attempt of foreigners to rule the Roman Catholic Church in this country.
Isaac Saville, in an appeal to the Governor and council, admits that he was present when his brother was murdered, but denies having done the deed.

Monday, June 8.

Sir John A. Macdonald died at Ottawa Saturday night.
No omnibuses are running in London owing to a strike of the drivers.
The Peary expedition exploring sailed from Brooklyn for Greenland, on the steamer "Kite."
Nearly 9,000,000 pounds of tobacco were raised on an area of 5,321 acres in Connecticut last year.
Mr. Chaney Vibbard, "the father of railroads" in this country, died at Macon, Ga., on Friday at the age of eighty.
Lieut. Ryder's expedition for the exploration of the eastern part of Greenland left Copenhagen yesterday.
A bronze statue of Mr. J. S. T. Stranahan, Brooklyn's "first citizen," was unveiled in his presence in Prospect Park, on Saturday.
The New York bankers agree to take up \$200,000,000 of the 4 1/2 per cent. bonds, extended at 2 per cent., and turn them into security for bank circulation.
Verona, Mantua, and a large section of northern Italy were shaken by an earthquake yesterday. Some lives were lost and much damage was done.
Mr. R. W. Bowditch proposes a plan for consolidating the various departments of municipal government in this city, whereby \$445,000 may be saved annually.

The attention of our people who are looking for an attractive place where they may spend some part of the summer, is directed to "The Linwood," a hotel at Pigeon Cove kept by the well-known and reputable proprietor, Mr. James Hurd. This house is situated on the extreme northeast point of Cape Ann, Pigeon Cove, within two hundred feet of the ocean, and high above the water, affording one of the finest views from all points to be found on the New England coast. It is also one of the best and safest places for surf and still-water bathing.

Mr. Thomas F. Anderson, of the Boston Globe, has been appointed press agent of the Yarmouth Steamship Company, which maintains such a fast and popular service between Boston and Yarmouth, Nova Scotia. This picturesque province has become the Mecca of summer tourists, and the company's elegant steamers, "Boston," and "Yarmouth," the quickest and finest on the coast, are now running four trips a week, each way, making close connections with all parts of the province. A cheaper or more delightful vacation could not be had.

SPECIAL SUMMER ANNOUNCEMENT.

It is the established policy of ZION'S HERALD to make its columns particularly attractive during the summer months.

WITH OUR EDITORS.

A series of articles was begun in the last issue with the foregoing general title, which will be of special interest to the entire denomination. Our editors are the most potent factors in making and directing the convictions and policy of the church. Arrangements are made to place each of these powerful writers before our readers in a characteristically strong contribution upon a vital topic. A portrait will accompany each article. The assignments are as follows:—

Rev. J. M. Buckley, D. D.
Editor Christian Advocate.

What Attitude should Methodism Assume in the Movement toward Church Unity?

Rev. J. W. Mendenhall, D. D.
Editor Methodist Review.

The Reconstruction of Methodist Theology.

Rev. Wm. Nast, D. D.
Editor Christliche Apologete.

A Glance at Our German Work.

Rev. O. H. Warren, D. D.
Editor Northern Christian Advocate.

The Relation of Methodism to Current Events.

Rev. D. H. Moore, D. D.
Editor Western Christian Advocate.

Tenure of the Episcopacy.

Rev. Arthur Edwards, D. D.
Editor Northwestern Christian Advocate.

Noteworthy Tendencies in Methodism.

Rev. B. St. James Fry, D. D.
Editor Central Christian Advocate.

Religious Journalism—Its Possibilities.

Rev. C. W. Smith, D. D.
Editor Pittsburgh Christian Advocate.

Is the Methodist Episcopal Church Sufficiently Democratic?

Rev. B. F. Cray, D. D.
Editor California Christian Advocate.

Some Men of Mark in the Past of Methodism.

Rev. A. E. P. Albert, D. D.
Editor Southwestern Christian Advocate.

The Negro in the South—What will Become of Him?

Rev. J. F. Berry, D. D.
Editor Epworth Herald.

Parental Obligation—A Neglected Factor in Dealing with Our Youth.

Rev. J. H. Potts, D. D.
Editor Michigan Christian Advocate.

Holiness—What It Is Not, and What It Is.

Rev. E. E. Hoss, D. D.
Editor Christian Advocate (Methodist Episcopal Church, South).

The Two Methodisms—Points of Contact and Difference.

FOR THE EPWORTH LEAGUES.

In our next League edition we shall inaugurate a quarterly birthday celebration of notable historical names in our Methodism. The first six characters selected for such purpose are Charles Wesley, Fletcher, and Asbury, Lady Huntingdon, Mary Fletcher and Barbara Heck. The special end in view is to carry our young readers back to the perennial sources of our history as a denomination, and also to show how large a part was given to woman in laying the foundations of the church. Able writers are already engaged in the preparation of these special topics in the interest of the League.

It is, therefore, evident to all that ZION'S HERALD for the coming months will be of unusual interest and value to all readers.

SPECIAL OFFER TO NEW SUBSCRIBERS.

The paper will be sent for the balance of the year, as a trial subscription, for one dollar. This offer will close with the month of June. Ministers who are anxious to have their families become acquainted with ZION'S HERALD, will do well to utilize this opportunity. Subscriptions for a full year may begin at any time for either the regular or the League edition.

Address A. S. WOOD, Publisher.

THE CONFERENCE.

(Continued from Page 5.)

plan is to educate public sentiment on the subject, and to secure the enforcement of temperance laws.

St. Luke's is enjoying a period of prosperity. The services of the Sabbath are increasing in attendance, and the Sunday-school recently had its best record—189 being present.

Belchertown.—Rev. C. W. Hawkins, the new pastor, is much pleased with the beauty of the town and the opening up of his work. He has been well received, and there is a pleasant outlook before the society for the year.

Enfield.—Bro. Causey is having a pleasant summer, much pleased with the beauty of the town and the opening up of his work. He has been well received, and there is a pleasant outlook before the society for the year.

Enfield.—Bro. Causey is having a pleasant summer, much pleased with the beauty of the town and the opening up of his work. He has been well received, and there is a pleasant outlook before the society for the year.

Enfield.—Bro. Causey is having a pleasant summer, much pleased with the beauty of the town and the opening up of his work. He has been well received, and there is a pleasant outlook before the society for the year.

Enfield.—Bro. Causey is having a pleasant summer, much pleased with the beauty of the town and the opening up of his work. He has been well received, and there is a pleasant outlook before the society for the year.

Enfield.—Bro. Causey is having a pleasant summer, much pleased with the beauty of the town and the opening up of his work. He has been well received, and there is a pleasant outlook before the society for the year.

Enfield.—Bro. Causey is having a pleasant summer, much pleased with the beauty of the town and the opening up of his work. He has been well received, and there is a pleasant outlook before the society for the year.

Enfield.—Bro. Causey is having a pleasant summer, much pleased with the beauty of the town and the opening up of his work. He has been well received, and there is a pleasant outlook before the society for the year.

Enfield.—Bro. Causey is having a pleasant summer, much pleased with the beauty of the town and the opening up of his work. He has been well received, and there is a pleasant outlook before the society for the year.

Conway.—Pastor and people are mutually happy. Rev. W. S. Jagger fills the church in good working order. He also supplies at West Whately.

Shelburne Falls.—Rev. B. J. Johnston opens a good year here.

Charlestown.—Rev. C. Nicklin enters upon his second year at this place. His salary has been advanced \$200. On May 24, Presiding Elder Eaton preached here, the Congregational and Baptist Churches uniting.

Milwaukee.—Pastor Wood has recovered from his sickness, and is now settled in a new and attractive house. The Epworth League has spent about \$200 in furnishing the house, in addition to that done by the Ladies' Aid Society. Bids are now being received on the church building. All anticipate a successful year.

Amherst.—Rev. S. A. Bragg is entering on his second year's work. He has just announced a series of sermons on Job, the topics being: "Job and his Sons," "Job and his Friends," "Job and his Wife," "Job and Satan," and "Job and his God." The pastor is doing extra work preaching at what is called Dwight Station, where he has a congregation of from twenty to ninety persons.

West Pelham and North Amherst.—Rev. J. O. Dodge has just announced a series of sermons to the people of both churches, beginning at once a campaign of revival work.

Rev. Jonathan Neal, statistical secretary of New England Conference, reports that Bonds-ville should be credited with \$60 contributed for Conference claimants.

HAZEN.

N. E. SOUTHERN CONFERENCE.

Norwich District.

Our church at Rockville has recently lost one of its prominent members in the death of Cyrus White. His decease occurred on Sunday morning, May 10, just as the people were going to church. He was a man of superior business ability. Born in Richmond, Vermont, he came to Rockville as a young man. Beginning with no property, through great perseverance he made rapid advancement, succeeding admirably in almost every undertaking, until he became one of Rockville's most prominent and wealthy citizens. Mr. White was president and treasurer of the White Manufacturing Company, president of White, Corbin & Co., and for many years was trustee of the Methodist church and of other local organizations. He started the firm of White, Corbin & Co., Envelope Works, which is now the largest in the world. He leaves a widow, one son and two daughters. His funeral was attended at his late residence, his pastor, Rev. Geo. H. Bates, Rev. J. H. James and Rev. Mr. Dingwell, of the Congregational Church, officiating. All the leading manufacturers of the vicinity were present, many of the mills being closed during the time of the funeral. Mr. White is the third of Rockville's great manufacturers who have died within about a month.

This church is trying the free seat and voluntary weekly-offering plan this year. It bids fair to be a decided success. The widow of the late Rev. Wm. Phillips, who resided here, died a few days since. The annual convention of the Toiland County W. C. T. U. held in our church, was a great success, both in numbers and in the excellence of the addresses given. Mrs. Mary A. Livermore was among the prominent speakers. The Norwich district convention of the W. F. M. Society will meet here June 10. Miss Clementine Butler, daughter of Rev. Dr. William Butler, will speak afternoon and evening. Services will also be held in the morning of that day.

A good religious feeling prevails at Niantic. The Epworth League is doing a good work, and has a very profitable anniversary service May 17. The church and parsonage property have been improved by the laying of asphalt walks. May 18 was the tenth anniversary of the wedding of the pastor, Rev. W. I. Ward. About a hundred of the people, learning of that fact, came to the parsonage in the evening and took possession. Singing, speaking, and hearty congratulations were the order. Bro. Philo Gates spoke in behalf of the officials of the church, he being the president of the board of trustees; little Edith Davy represented the children; and Rev. J. T. Benton spoke for the church and congregation generally, and presented to the pastor and his wife a beautiful silver tea service and an elegant marble mantle clock. Bro. Ward responded with appropriate words of appreciation and thanks. Ice cream was furnished and a good and joyful time was experienced by all present. The event was a most delightful one, and clearly indicates the high esteem in which Bro. and Sister Ward are held by this cheerful people.

O. I. C. X.

New Bedford District.

At Provincetown the death of Hon. Joseph P. Johnson was a shock to the whole community. On the day of the funeral the places of business were generally closed and flags hung at half-mast. The various societies of which he was a member, pupils of the high and grammar schools, and a large number of citizens attended the services, May 1, in the Centre M. E. Church. The pastor, Rev. C. A. Stenhouse, assisted by the other pastors of the town, conducted the exercises and preached the sermon from Proverbs 1:8-9. An extended abstract of the sermon was published in the local paper. It was a fitting tribute to a worthy citizen.

On Memorial Sunday, May 24, a special service before the J. C. Freeman Post, G. A. R., and the Woman's Relief Corps was held in the Centre Church, with an address on the "Sublimity of Patriotism" by Bro. Stenhouse. The program was well arranged with vocal and instrumental music and appropriate readings. Officers of the Post read the Scriptural selections. Mr. A. L. Putnam acted as musical director, and the decorations were in charge of Messrs. Joseph Whitcomb and Samuel Knowles.

The good people of Long Plain planned to give their pastor, Rev. C. K. Jenness, a pleasant welcome on the evening of Saturday, May 2, at the residence of Miss Lucy Minter. A large company gathered, and an enjoyable time was had. Cake and ice-cream were served. An exchange of pulpits, however, had been arranged with Rev. T. Whitehead, of Epping, N. H., for the next day, and he had to receive the honors of the occasion in place of Bro. Jenness.

The district stewards met at Middleboro, May 26. The salary of the presiding elder was estimated, and the same rate of apportionment to the churches made as last year. It would perhaps save some mistakes in the statistical tables of our Year-book if this list of the stewards were reported directly to the editor of the Year-book instead of relying upon the pastors to get the figures from the district steward in each church, who themselves are notified by the secretary of the district stewards' meeting of the amount assessed upon the charge.

Providence District.

Rockland.—An excellent meeting for the spread of Scriptural holiness was held in the church here commencing May 29, and lasting through Decoration day and the Sabbath following. Rev. J. Gill preached Friday evening. C. W. Morehouse and wife, of Boston, Mrs. Hyde, of Newton, Miss Mayhew, of the Deaconess Home, Boston, and Miss Mattie Curry, of Stoneham, were present Saturday and Sunday. Many souls were uplifted and strengthened in the divine life. Rev. W. D. Woodward was pastor.

EAST MAINE CONFERENCE.

Bangor District.

Bangor, Grace Church.—Rev. H. E. Fox, the newly-appointed pastor, received a most hearty welcome by this society. The people are delighted with him, and speak of his pulpit ministrations and social qualities in glowing terms. We are looking for a year of great prosperity in this church.

Bangor, First Church.—Bro. Lindsay reaches the limit of his pastorate with this historic church with the close of this present Conference year. Having taken care in due time quite a financial benefit. He leaves property to the value of \$6,000, and after a few minor bequests, he leaves the residue to his widow for her use during her natural life, after which it is to become the property of the M. E. Church of Bangor.

CONANT.

A MODEL RAILWAY.

The Burlington Route, C. B. & Q. R. R., operates 7,000 miles of road, with termini in Chicago, St. Louis, St. Paul, Omaha, Kansas City and Denver. For speed, safety, comfort, equipment, track, and efficient service it has no equal. The Burlington gains new patrons, but loses none.

HOW TO MAKE MONEY.

DEAR SIR:—Having read Mr. Sargent's experience in plating with gold, silver and nickel, I am tempted to write of my success. I sent to H. C. Delno & Co., of Columbia, O., for a \$5 plater. I have had more tableware and jewelry than I could plate ever since. I cleared \$27 the first week and in three weeks \$97. Any one can do plating and make money in any locality the year round. You can get circulars by addressing the above firm.

WILLIAM GRAY.

At this season of the year the prospective tourist may almost be said to be every other man who meets upon the street. Among the popular excursions the Grand Canyon are offering a program of 16 select trips for the season of 1891. The parties start from New York, and in addition to the regular trips, are offered in their list a trip to the North Cape and Russia, starting June 27, another to the Holy Land and Egypt in September, and in October a trip around the world, westward. The particulars of the trips are contained in the exhaustive circulars issued by the firm, and arrangements may be made at any time with W. H. Eaves at the Parker House. If you are going any where away from this country this summer, consultation with Mr. Eaves will relieve you of all planning and uncertainty.

Give Johnson's Anodyne Liniment a fair chance, and it always "gets there" when needed.

WILLIAM GRAY.

At this season of the year the prospective tourist may almost be said to be every other man who meets upon the street. Among the popular excursions the Grand Canyon are offering a program of 16 select trips for the season of 1891. The parties start from New York, and in addition to the regular trips, are offered in their list a trip to the North Cape and Russia, starting June 27, another to the Holy Land and Egypt in September, and in October a trip around the world, westward. The particulars of the trips are contained in the exhaustive circulars issued by the firm, and arrangements may be made at any time with W. H. Eaves at the Parker House. If you are going any where away from this country this summer, consultation with Mr. Eaves will relieve you of all planning and uncertainty.

Give Johnson's Anodyne Liniment a fair chance, and it always "gets there" when needed.

WILLIAM GRAY.

At this season of the year the prospective tourist may almost be said to be every other man who meets upon the street. Among the popular excursions the Grand Canyon are offering a program of 16 select trips for the season of 1891. The parties start from New York, and in addition to the regular trips, are offered in their list a trip to the North Cape and Russia, starting June 27, another to the Holy Land and Egypt in September, and in October a trip around the world, westward. The particulars of the trips are contained in the exhaustive circulars issued by the firm, and arrangements may be made at any time with W. H. Eaves at the Parker House. If you are going any where away from this country this summer, consultation with Mr. Eaves will relieve you of all planning and uncertainty.

Give Johnson's Anodyne Liniment a fair chance, and it always "gets there" when needed.

WILLIAM GRAY.

At this season of the year the prospective tourist may almost be said to be every other man who meets upon the street. Among the popular excursions the Grand Canyon are offering a program of 16 select trips for the season of 1891. The parties start from New York, and in addition to the regular trips, are offered in their list a trip to the North Cape and Russia, starting June 27, another to the Holy Land and Egypt in September, and in October a trip around the world, westward. The particulars of the trips are contained in the exhaustive circulars issued by the firm, and arrangements may be made at any time with W. H. Eaves at the Parker House. If you are going any where away from this country this summer, consultation with Mr. Eaves will relieve you of all planning and uncertainty.

Give Johnson's Anodyne Liniment a fair chance, and it always "gets there" when needed.

WILLIAM GRAY.

At this season of the year the prospective tourist may almost be said to be every other man who meets upon the street. Among the popular excursions the Grand Canyon are offering a program of 16 select trips for the season of 1891. The parties start from New York, and in addition to the regular trips, are offered in their list a trip to the North Cape and Russia, starting June 27, another to the Holy Land and Egypt in September, and in October a trip around the world, westward. The particulars of the trips are contained in the exhaustive circulars issued by the firm, and arrangements may be made at any time with W. H. Eaves at the Parker House. If you are going any where away from this country this summer, consultation with Mr. Eaves will relieve you of all planning and uncertainty.

Give Johnson's Anodyne Liniment a fair chance, and it always "gets there" when needed.

WILLIAM GRAY.

At this season of the year the prospective tourist may almost be said to be every other man who meets upon the street. Among the popular excursions the Grand Canyon are offering a program of 16 select trips for the season of 1891. The parties start from New York, and in addition to the regular trips, are offered in their list a trip to the North Cape and Russia, starting June 27, another to the Holy Land and Egypt in September, and in October a trip around the world, westward. The particulars of the trips are contained in the exhaustive circulars issued by the firm, and arrangements may be made at any time with W. H. Eaves at the Parker House. If you are going any where away from this country this summer, consultation with Mr. Eaves will relieve you of all planning and uncertainty.

Give Johnson's Anodyne Liniment a fair chance, and it always "gets there" when needed.

pleasant welcome on the evening of Saturday, May 2, at the residence of Miss Lucy Minter. A large company gathered, and an enjoyable time was had. Cake and ice-cream were served. An exchange of pulpits, however, had been arranged with Rev. T. Whitehead, of Epping, N. H., for the next day, and he had to receive the honors of the occasion in place of Bro. Jenness.

The district stewards met at Middleboro, May 26. The salary of the presiding elder was estimated, and the same rate of apportionment to the churches made as last year. It would perhaps save some mistakes in the statistical tables of our Year-book if this list of the stewards were reported directly to the editor of the Year-book instead of relying upon the pastors to get the figures from the district steward in each church, who themselves are notified by the secretary of the district stewards' meeting of the amount assessed upon the charge.

Providence District.

Rockland.—An excellent meeting for the spread of Scriptural holiness was held in the church here commencing May 29, and lasting through Decoration day and the Sabbath following. Rev. J. Gill preached Friday evening. C. W. Morehouse and wife, of Boston, Mrs. Hyde, of Newton, Miss Mayhew, of the Deaconess Home, Boston, and Miss Mattie Curry, of Stoneham, were present Saturday and Sunday. Many souls were uplifted and strengthened in the divine life. Rev. W. D. Woodward was pastor.

EAST MAINE CONFERENCE.

Bangor District.

Bangor, Grace Church.—Rev. H. E. Fox, the newly-appointed pastor, received a most hearty welcome by this society. The people are delighted with him, and speak of his pulpit ministrations and social qualities in glowing terms. We are looking for a year of great prosperity in this church.

Bangor, First Church.—Bro. Lindsay reaches the limit of his pastorate with this historic church with the close of this present Conference year. Having taken care in due time quite a financial benefit. He leaves property to the value of \$6,000, and after a few minor bequests, he leaves the residue to his widow for her use during her natural life, after which it is to become the property of the M. E. Church of Bangor.

CONANT.

A MODEL RAILWAY.

The Burlington Route, C. B. & Q. R. R., operates 7,000 miles of road, with termini in Chicago, St. Louis, St. Paul, Omaha, Kansas City and Denver. For speed, safety, comfort, equipment, track, and efficient service it has no equal. The Burlington gains new patrons, but loses none.

HOW TO MAKE MONEY.

DEAR SIR:—Having read Mr. Sargent's experience in plating with gold, silver and nickel, I am tempted to write of my success. I sent to H. C. Delno & Co., of Columbia, O., for a \$5 plater. I have had more tableware and jewelry than I could plate ever since. I cleared \$27 the first week and in three weeks \$97. Any one can do plating and make money in any locality the year round. You can get circulars by addressing the above firm.

WILLIAM GRAY.

At this season of the year the prospective tourist may almost be said to be every other man who meets upon the street. Among the popular excursions the Grand Canyon are offering a program of 16 select trips for the season of 1891. The parties start from New York, and in addition to the regular trips, are offered in their list a trip to the North Cape and Russia, starting June 27, another to the Holy Land and Egypt in September, and in October a trip around the world, westward. The particulars of the trips are contained in the exhaustive circulars issued by the firm, and arrangements may be made at any time with W. H. Eaves at the Parker House. If you are going any where away from this country this summer, consultation with Mr. Eaves will relieve you of all planning and uncertainty.

Give Johnson's Anodyne Liniment a fair chance, and it always "gets there" when needed.

WILLIAM GRAY.

At this season of the year the prospective tourist may almost be said to be every other man who meets upon the street. Among the popular excursions the Grand Canyon are offering a program of 16 select trips for the season of 1891. The parties start from New York, and in addition to the regular trips, are offered in their list a trip to the North Cape and Russia, starting June 27, another to the Holy Land and Egypt in September, and in October a trip around the world, westward. The particulars of the trips are contained in the exhaustive circulars issued by the firm, and arrangements may be made at any time with W. H. Eaves at the Parker House. If you are going any where away from this country this summer, consultation with Mr. Eaves will relieve you of all planning and uncertainty.

Give Johnson's Anodyne Liniment a fair chance, and it always "gets there" when needed.

WILLIAM GRAY.

At this season of the year the prospective tourist may almost be said to be every other man who meets upon the street. Among the popular excursions the Grand Canyon are offering a program of 16 select trips for the season of 1891. The parties start from New York, and in addition to the regular trips, are offered in their list a trip to the North Cape and Russia, starting June 27, another to the Holy Land and Egypt in September, and in October a trip around the world, westward. The particulars of the trips are contained in the exhaustive circulars issued by the firm, and arrangements may be made at any time with W. H. Eaves at the Parker House. If you are going any where away from this country this summer, consultation with Mr. Eaves will relieve you of all planning and uncertainty.

Give Johnson's Anodyne Liniment a fair chance, and it always "gets there" when needed.

WILLIAM GRAY.

At this season of the year the prospective tourist may almost be said to be every other man who meets upon the street. Among the popular excursions the Grand Canyon are offering a program of 16 select trips for the season of 1891. The parties start from New York, and in addition to the